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*Presented to Lidonus South
with the Author's compliments.*

POEMS

AND

TRANSLATIONS.

POEMS
AND
TRANSLATIONS;
INCLUDING
THE FIRST FOUR BOOKS OF OVID'S FASTI;
TO WHICH ARE ADDED
THE ANCIENT ROMAN CALENDAR,
WITH
SOLAR AND SIDERIAL TABLES, CALCULATED FOR THE THIRTEENTH
YEAR OF THE CHRISTIAN ERA,
AND
GIVING THE POSITIONS OF TWO HUNDRED AND FIVE PRINCIPAL STARS
THEN VISIBLE AT ROME.
THE WHOLE ILLUSTRATED BY
HISTORICAL, ASTRONOMICAL, AND MYTHOLOGICAL NOTES.

By JOHN TAYLOR.

LIVERPOOL:
PRINTED BY WILLIAM FORSHAW, DALE STREET.
MDCCCXXXIX.

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1839



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CLAUDIAN SKETCHES.



CLAUDIAN SKETCHES,
ADDRESSED TO
ELIZABETH TAYLOR;

ON OUR RETURNING TO THEIR OWNER THE THREE VOLUMES OF CLAUDE
LORRAIN'S LIBER VERITATIS.

As when some guest, whom worth and genius grace,
Whose cheerful converse makes time swiftly pass,
Summoned away by claims of stronger force,
Departs regretted on his destined course—
Though for a while, forgetful of the road,
He by his presence honoured our abode—
So must we feel, when now at length we send
Claude's valued volumes to our courteous friend.

Their magic art o'er nature holds controul ;
Their potent spell time's stream can backward roll ; 10
Make distant scenes appear before our eyes,
And suns long set again in splendour rise ;
Again soft music charm the vernal gales,
And Pan's shrill reed sound in Arcadia's vales ;
Or at Apollo's stern command arise,
On slow Meander's banks poor Marsyas' cries !
Once more on Ida's height each heavenly dame
From Priam's son the envied prize shall claim,
And he that prize, as full their beauties glow,
Just, but not wise, on Love's bright queen bestow. 20

See the gay nymphs and fauns, in rustic glee,
Set out their feast beneath yon spreading tree ;
Loud sound the pipes, the dancers beat the ground,
In steps accordant with the timbrel's sound ;

Well pleased, old Pan their active feats surveys,
 And to his fair exultingly displays,
 Whilst gods and goats and nymphs and satyr throng,
 Join in the chorus of the festal song.

Far in the east, where the bright god of day
 Darts from high Lebanon his morning ray, 30
 On the smooth shore a bull of beauteous mold,
 Led by a virgin train, our eyes behold ;
 Of one fair maid, with youthful sport elate,
 His sinewy back receives the welcome weight :
 Again we see the conquering power of Love ;
 'Tis famed Europa and transformed Jove !
 Around his neck a rosy wreath is twined,
 Her scarf unloosed floats in the favouring wind ;
 Filled by the breeze, the snowy garments swell,
 Unheeded signals of a long farewell ; 40
 With graceful ease one hand aloft is borne,
 The other firmly grasps a shining horn :
 In measured step he paces o'er the plain,
 And seems to contemplate the boundless main,
 Whose waves subdued obsequious kiss the shore,
 And in soft cadence break with chastened roar.
 Ah, simple maid, whilst yet 'tis time, beware !
 Think of your father's love, your mother's care !
 Soon from your sight the lessening land shall flee,
 Dark night awaits you, and a stormy sea. 50

In devious stream where the Spercheios bends,
 And from high Pindus to the shore descends,
 Pelasgic Hellas now displays her reign,
 In the rich landscape of Thessalia's plain ;
 And hills and vales and streams, in orient light,
 With mingled beauty burst upon the sight.
 Through groves of oaks in pomp the votive train
 Their offerings bring to Fortune's marble fane :
 Swelling with pride the minstrels lead the way ;
 Nor less alert the bull, in garlands gay 60
 And streaming ribbons drest, with hurried pace
 Pursues a track he never must retrace.
 High on her wheel the fickle goddess stands,
 Wings grace her shoulders, golden gifts her hands ;
 These from her lap she seems prepared to throw,
 In lavish bounty on the crowd below,

Who round her image stand in ardent throng,
 To win her favour with fond prayer and song :
 Her face in smiles benignant these descry ;
 From those in scorn she ever seems to fly : 70
 In endless whirl the wheel's bright pivot burns,
 And with its movement still the goddess turns ;
 As she revolves, their clamours mount the skies,
 Whilst hopes and fears in quick succession rise.

Nearer our view, and from the crowd apart,
 A different scene reveals the painter's art :
 The regal ornament that binds that brow,
 The snow-white beard that falls in graceful flow,
 The reverend form which downward years incline, 80
 Denote old Peleus at Apollo's shrine ;
 Xanthic Apollo, to whose antique dome
 The Doric tribes in pious homage come.
 From Pthia comes the venerable sage,
 A father's cares his anxious thoughts engage ;
 His much-loved son's return his vows implore,
 To his fond arms and to his native shore :
 Rich gifts he proffers to avert his doom,
 Tripods of brass, with many a hecatomb ;
 And of Achilles' self shall be bestowed 90
 The unshorn locks, on dark Spercheios' flood.
 In vain !—in offering never shall he bear
 To dark Spercheios the devoted hair.
 The yellow-haired Achilles fate commands,
 To fall war's victim on the Trojan sands,
 And on that coast which Simois' waters laye,
 With his Patroclus fill one common grave :
 Their tomb the Grecian mariner shall hail,
 A guiding landmark to his passing sail ;
 And boastful tell, when years on years are gone,
 Of great Achilles, Peleus' valiant son. 100

Well may we prize the work in which we find
 With pleasing art instructive lore combined :
 In that uncouth wild olive-tree we own
 The chastisement of rude Apulia's clown ;
 His arms contorted as in mockery bend,
 And in fantastic roots his feet descend ;
 His fell of hair is stiffen'd into leaves,
 The spreading bark his mouth of speech bereaves,

As, underneath the beech-tree's verdant shade,
 The startled nymphs their magic measure tread: 110
 Such force has innocence to guard from wrong,
 And such the power of sacred dance and song.

Now the red sun hangs lingering in the west,
 And towers and trees their lengthened shadows cast;
 Driven from the tents by Atreus' son's command,
 The injured father seeks the lonely strand,
 Where heaving waves, that in succession roll,
 Too well depict the tumult of his soul:
 As down his cheeks the briny sorrows fall,
 His feeble cries on great Apollo call, 120
 Against the Grecian host to bend his bow,
 And let his shafts avenge his servant's woe.

'Tis noon, and o'er the desert Midian plains,
 Round lofty Horeb, solemn stillness reigns:
 Old Jethro's flocks unto the glassy pool
 Panting repair, their burning thirst to cool:
 Far other thoughts possess the shepherd's mind;
 With outstretch'd arm, and knee to earth inclined,
 He bends before the unconsuming flame,
 And fearful learns Jehovah's mystic name. 130
 Awe-struck, we view the stripling with surprise,
 As in our minds his future glories rise:
 He to lost Israel shall deliverance bear,
 Divide the sea and drown the Egyptian's war;
 On Sinai's Mount converse with God alone,
 And Heaven's high will make to the nations known.
 Successive ages shall his fame declare,
 And the whole earth great Moses' name revere.

Swift as a leaf can turn, the subject flies
 To modern times, and soft Italian skies, 140
 Where rich Parthenope's resplendent town
 Reflects the glories of the setting sun,
 And the lone watch-tower, in its airy height,
 Lost in the rays, eludes the dazzled sight.
 Large looms the Argosy with outstretched sail,
 Each high top-gallant set to catch the gale;
 And on the mart in crowds we may descry
 Masters and men their various callings ply:

The merchant here, erect in burgher pride,
 Conducts some stranger to the vessel's side ; 150
 Or bent on gain, impatient of delay,
 Rebukes the seaman for his vessel's stay.
 With balanced oar, his song the boatman sings ;
 To the slim mast the undaunted sea-boy clings ;
 The lusty mariner, with shoulders broad,
 To the throng deck conveys a ponderous load ;
 Or, whilst to hide his grief he manlike strives,
 Bids a kind farewell to his weeping wives.
 So well pourtrayed, the busy scene might seem
 Our well-known Seaport in prophetic dream ; 160
 In that huge pile a willing eye might see
 Bridgewater Buildings or the Old Goree ;
 In the round tower our sea-beat Battery wall,
 And our Rock Lighthouse in the high fanal.

At each new change we own the pencil's sway ;
 See Rome displayed, majestic in decay !
 Low in the dust the broken columns lie,
 Or in impending ruins nod on high ;
 The boastful tales are told in mimic stone,
 And nameless trophies tell of deeds unknown. 170
 On the high arch the spoils of war appear,
 The shattered helmet and the broken spear ;
 With furious hate the hostile warriors burn,
 And, lost in thought, dejected captives mourn.

To peaceful scenes again we gladly change,
 Through Latian fields and Tuscan groves to range ;
 On Arno's banks, to see the mantling vine
 Round the tall elm its fond embrace entwine,
 And pendant clusters deck the antique mound,
 Whilst in the arch the vintage songs resound. 180
 Or in Campania's wide-extended plain,
 We trace old Tiber winding to the main,
 And see revealed, in each instructive page,
 The living scenes of Rome's heroic age ;
 Fields that have known the rustic consul's plough,
 Or crowned with conquest the dictator's brow ;
 Wild woods, through which, by envious wrong unchanged,
 Faithful and just, exiled Camillus ranged,
 Wandering by Allia's evil-omen'd tide,
 Or Cremera's stream, where the bold Fabii died. 190

Let ancient Tusculum Frascati claim,
 And of Telegonus still boast the fame ;
 In Palestrina let Præneste shine,
 Fortune still lingering round her favourite shrine ;
 And still to Nemi's lake Diana come,
 As when her power controlled Aricia's gloom,
 To view her form in the inverted sky,
 Through waters clear and cold as chastity ;
 Or with wan beams his tomb illume again,
 Whom furious steeds dragged lifeless o'er the plain. 200
 Here green Lucretilis uprears his head,
 Far off the pine-clad Appenines recede ;
 High in mid air, Vacuna's mouldering fane
 In hoary majesty o'erlooks the plain ;
 Thither of old the Sabine spearmen came,
 To hold their watch round the Vacunal flame.

Now bold Æneas treads Ausonia's strand,
 And Silvia's stag falls by Ascanius' hand ;
 Or throng-filled galleys stem blue Tiber's waves,
 And old Evander courteously receives 210
 His Trojan guest, and points out every place,
 The scenes of future triumphs to his race ;
 As courteously the pious Trojan hears
 The long narration of long by-gone years :—
 " Here Cacus lived ; him strong Alcides slew,
 And from his murderous den the felon drew ;
 In happier days, here Saturn safely dwell'd,
 'Twas when Janiculum great Janus held ;
 The Sibyl lived near the Carmental gate ;
 At Argiletum Argus met his fate." 220
 The good old man, as home their steps they bend,
 Leans on his son and on his stranger friend.

But why on sketches only need we gaze ?
 Or why on others' stores expend our praise ?
 Homeward let us our wandering thoughts incline,
 Where on the canvas Claude's full beauties shine ;
 With our own favourites delight our eyes,
 Nor envy Pamfili its richest prize.

The level rays shoot through the evening's gloom,
 And gild yon tower, where, by the ruined tomb, 230

The two disciples pensive hold their way,
 To Emmaus hastening ere the close of day.
 With them discourse their unknown Master holds,
 And truths divine in burning words unfolds,
 Th' eternal words of Him who rules on high,
 Shewing how one must for the people die.
 Whilst the glad sounds with eager heed they hear,
 Bright rising hope dispels each chilling fear.

Or if fair Italy delight us more,
 Let us the Morning Rendezvous explore, 240
 And see, as in a magic glass displayed,
 The hills, the vales, where Claude so often strayed.

The dawn's last blush now yields to brighter day,
 And towers and rocks reflect the sunny ray;
 To the blue hills the gathering mists retire,
 And slow recoil before the rising fire.
 Three well-known columns, from old Rome transferred,
 By all-controlling fancy, stand upreared,
 Whose just proportions true delight impart,
 The perfect models of Corinthian art; 250
 Beneath, in central group, the village train
 Come to enjoy the tranquil morning scene,
 And faintly hear in lazy murmurs swell
 Saint Cosimato's distant convent-bell.
 On the green knoll the cattle court the breeze;
 In ambient air light wave the leafy trees.

From those white rocks, which marble turrets crown,
 Catillus' walls on Varia's ramparts frown;
 Confronted still each adverse fortress stands,
 To mark the Latin and the Sabine lands. 260
 The rising sun adorns those eastern hills,
 And warms the western with descending wheels;
 In the deep vale with easy sweep below
 The dark blue waters of the Anio flow;
 Unchanged, though twice nine hundred years have flown,
 The self-same beauties in the place we own,
 Which Rome's illustrious sons could once admire,
 And in whose praise her poets struck the lyre:
 Still fresh and green the waving trees appear,
 The murmuring stream still soothes the listening ear, 270

Whether o'er pebbly beds it glittering spread,
 Or seek the shelter of some grateful shade.
 See bees around yon flowering willows throng !
 Under yon rock, hark ! to the woodman's song ;
 Still from the elm is heard the turtle's wail,
 And the hoarse ring-dove's notes attune the gale.

Here Horace, happy in his calm retreat,
 With those he loved, would shun the Dogstar's heat,
 By Tibur's rocks and Anio's bold cascade,
 Albuna's dome and dark responsive shade, 280
 Where whispering echoes talk in mystic rhymes,
 And leaves autumnal tell of future times ;
 Or where bright streams in changeful currents stray
 Through watery meads, with blooming orchards gay,
 He with Tibullus would the day prolong,
 And these high cliffs make vocal with his song.
 Here would Mæcenas, Virgil, Varus join
 In friendly converse o'er the Massic wine ;
 Messala, too, unbend his thoughtful brow,
 And with the bowl scenes of their youth renew ; 290
 Talk of the joys which love and science yield,
 And drop a tear o'er sad Philippi's field,
 Where Brutus stood in arms for Roman laws,
 And their young hearts beat high in freedom's cause ;
 Or at Bandusia's babbling fountain fill
 Draughts more inspiring than Castalia's rill ;
 And in Ustica's groves soft visions dream,
 Lull'd by the murmur of Digentia's stream.

Thrice happy Claude ! who, amid scenes like these,
 Calm and content could pass his lengthened days ; 300
 At early morn to watch the blushing dawn,
 On misty mountain or on dewy lawn ;
 Or from some rock to view the dashing spray,
 Bright with the splendours of departing day ;
 By curious art those splendours to transfer,
 And make new ages in their beauties share.

And happy She ! who, with a kindred mind,
 Her best instruction can in nature find ;
 With careful heed to mark the varying hours,
 The autumnal hues, the kindly summer showers ; 310

Nor fear, though cast upon a northern shore,
 Where Albion's rocks sustain th' Atlantic's roar,
 That in this clime cold nature will deny
 The aid she grants beneath a southern sky.
 As fair to view the ruddy morning's glow
 On Snowdon's top, as on Soracte's brow;
 As lucid shines with the descending beam
 Our silver Tweed, as Anio's classic stream.
 Then let admired Claude speed on his way;
 For, though no longer here his sketches stay, 320
 A nobler volume still we may command,—
 The Book of Truth by the GREAT MASTER's hand.
 Taught in His school, your works true fame shall gain,
 Nor need the lessons of the great Lorrain;
 And future times shall know the happy days,
 When you could paint, and I with joy could praise.

JOHN TAYLOR.

LIVERPOOL.

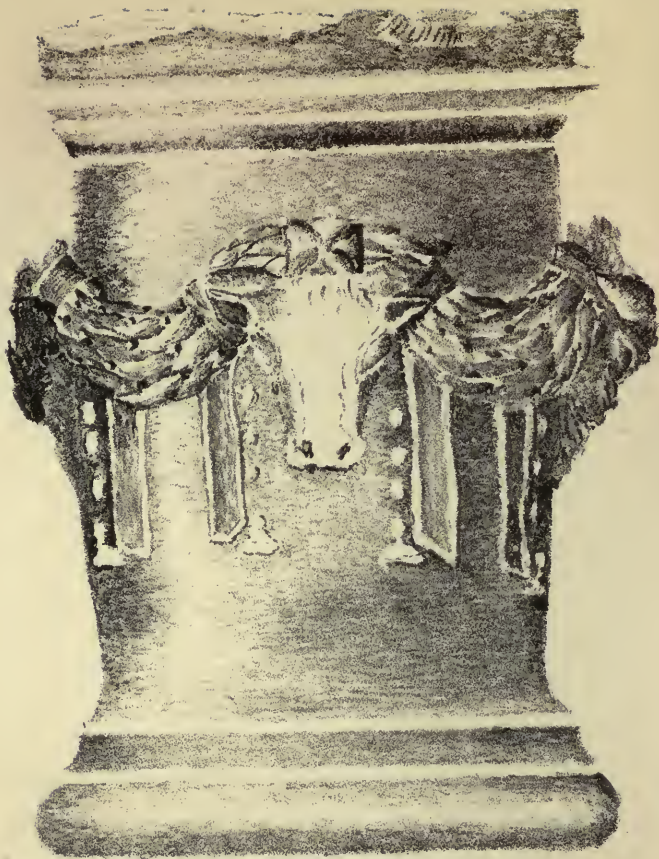
LIST OF THE SKETCHES AND PICTURES

TO WHICH PARTICULAR ALLUSION IS MADE IN THE PRECEDING POEM.

Line	Sketch No.	Subject.	Size in Inches.	Sold by Claude to	Now in the possession of
15	95	Apollo and Marsyas	63 by 47	L'Abbé Joly	Mr. Coke at Holkam
17	94	Judgment of Paris		M. Fontany	M. Le Danois at Paris
21	108	Pan's Feast.....		M. Dufourt	{ Sir Thomas Frankland, Thirkleby Hall
29	136 } 206 }	Rape of Europa		Pope Alexander VII.	King William IV. London
51	157	{ Temple of Fortune and the Shrine of Apollo	89 by 69	{ Signor Angelino, Al- tieri Palace	Mr. Miles, Leigh Court
103	142	Apulian Clown	52 by 39	M. Lagarde, 1657.....	Lord Francis Egerton
113	171	Chryses at the Sea-shore	62 by 43	M. Bourlemont, 1667..	
123	161	Moses and the Burning Bush ..	64 by 45	Do. 1664..	
139	9	A Seaport	36 by 23	M. De Bethune, 1636....	Mr. Miles, Leigh Court
	14	Do.	51 by 38	Pope Urban VIII. 1669 ..	Gallery of the Louvre
	28	Do.		Cardinal Medici	Gallery of Florence
	43	Do.	51 by 39	Cardinal Giorio, 1644..	National Gallery, London
	54	Do.	59 by 44	Cardinal Pauli, 1646 ..	
	114	Do.	79 by 59	Duc de Bouillon, 1648 }	
166	10	Roman Forum.....	27 by 20	M. De Bethune.....	Louvre Gallery
	1	Do.		At Rome, 1677.....	Lord Cathcart
176	58	Vintage	25 by 21	For Paris	Dulwich College
181	115	Roman Ruins	58 by 38	M. Piriez	Marquis of Westminster
	89	View from Tivoli.....		M. Pasari	King William IV. London
	124	Do. of the Campagna.....	57 by 39	Sig. Verdumiller	Marquis of Westminster
	101	Do. Do.	19 by 14		Lord Francis Egerton
	62	View on the Tiber.....		M. de Lonchain	
	82	Do. Do.		M. Le Brun	Earl of Radnor
201	112	Do. Do.	36 by 27	Signor Angelino, 1647 ..	Munich Gallery
207	185	Landing of Æneas	89 by 69	Prince Altieri, 1675.....	Mr. Miles, Leigh Court
	180	Ascanius killing Sylvia's Stag ..		Signor Falconier, 1672 ..	
	122	{ Æneas, ascending the Tiber, is received at the Palatine Hill by Evander }		For Paris	Earl of Radnor
	179	{ Evander shews the site of future Rome to Æneas .. }		M. Du Passy le Gout	
229	151	Journey to Emmaus	25 by 19	M. Dauwnton, 1676 ..	Mr. Taylor, Liverpool
239		{ View on the Anio, from Sara- cinesco, looking towards Vicovaro and St. Cosimato }	51 by 38	Painted at Rome; 1652 }	

THE ALTARS.







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THE ALTARS.

FROM Afric's coast,—where weary Nile seeks rest
To his long labours, in the ocean's breast ;
As in expanded stream, now near their goal,
His slow, majestic, turbid waters roll ;
Where the rank marsh, beneath the scorching rays,
Luxuriant harvests to the view displays,
And where appears, in annual change of scene,
A waste of waters, or a cultured plain,—
Two Altars see, in simple grace arrayed,
Of polish'd stone, with due proportion made. 10

No laboured record of stern Egypt's power,
No branchy palms, nor Lotus' mystic flower ;
No hideous forms, in vain by science sought,
With hieroglyphic lore perplex the thought ;
No gaudy ornaments obtrusive stand,
Nor rude attempts betray th' unskilful hand,
But true to nature and judicious taste,
By secret art each decoration placed,
Delights the mind, and with just pride avows
Itself the product of a Grecian muse ; 20
Expressive ornaments, that well declare
One column raised to Joy, and one to Fear.

Four stately bulls their bushy fronts resign,
And swelling horns, to deck one sacred shrine ;
From head to head four weighty wreaths extend,
Where pointed bay-leaves with dark berries blend ;
Each ponderous mass coercive bands enthrall,
From which the gore-drops flow in mimic fall.

Austere the form,—that to the mind conveys
 Obscure remembrance of departed days, 30
 When Druid Selli in the secret grove
 “Of great Pelasgic Dodonæan Jove,”
 Around the trunks of huge time-honoured trees,
 Affixed the trophies of dread sacrifice.
 Those spoils, by Doric art transferred to stone,
 In grim array still o’er the columns frown,
 And in alternate metopes, round and large,
 Are seen the honours of the Celtic targe;
 Whilst to initiate eyes the shaft appears
 A fictive model of arranged spears. 40
 Thus in our days by time removed afar,
 On the bold ships that bear Britannia’s war,
 The ready pikes, in martial order reared,
 Surround the mast, its ornament and guard.

A different tone we in the other hail,
 Of peace and joy it tells the pleasing tale;
 No sacrifice of human life we mourn,
 No struggling victim whom dark wreaths adorn,
 But with his lord, their annual toil o’ercome,
 The faithful ox partakes the harvest-home. 50

With garlands crowned, five heads of placid mien,
 In well-according harmony, are seen;
 Whose dewlapt necks, where strength with beauty reigns,
 Bespeak a race bred on Thessalian plains;
 Those lovely plains their native sweets bestow,
 To grace the pageant of the festal show.
 Around the shaft, in easy sweep is thrown,
 Of blooming fruit and flowers a gay festoon;
 There the vivacious olive’s leaves we own,
 And of the mountain pine the serried cone; 60
 The ruddy apple and round peach combine,
 With pendant clusters from the spreading vine,
 And still with these in mystic union found,
 The polished ivy twines its tendrils round;
 The full-blown peony, the beauteous rose,
 The wandering eglantine its fragrance throws;
 Flowers at whose name the thought full well might come,
 To Macedonian hearts, of Greece and home:
 For ne’er did fruit or flowers such scents exhale,
 As in Pæonia’s fields and Tempe’s vale, 70

Where the broad Axius draws his lengthened course
 From lofty Hæmus, or with headlong force
 Furious Peneios rushes down the glade,
 And with his spray bedews green Pindus' shade.

Such were the shrines, ere yet to conquest led,
 On which Emathia's sons their homage paid :
 When the fierce Scorpion, in pestiferous gloom,
 Of the declining year foretold the doom,
 On the dread altar, with dark foliage graced,
 In the wide portals of their temples placed, 80
 The sacrificial fires would gleam afar
 To him who rules the elemental war ;
 And fear-struck votaries submissive sing
 The Angry Jove,—the cloud-compelling king.

But in the circle of the changing year
 The gracious deity with golden hair
 His honours claims, when Amalthea's ray
 Shines, the glad herald of the vernal day,
 And lavish nature all her sweets outpours,
 As Xanthic moons restore the summer hours ; 90
 Then round the peaceful shrine, the joyful choir,
 In grateful praises, to the sounding lyre,
 Would tuneful hymn the God whose bounteous hand
 With genial gifts enriched their happy land.

In after times, when Macedonia's power
 From distant India stretched to Hadria's shore,
 And at the enlightened conqueror's command
 A splendid city rose on Egypt's strand ;
 Where, after spacious realms in vain o'ercome,
 The unwearied warrior in a narrow tomb 100
 At last found rest, and Alexandria's name
 Left the sole trophy of his blood-bought fame ;
 In every various clime, the veteran throng
 To thoughts of early youth with fondness clung.

In vain to them bright India's thousand dyes,
 In vain Sabæa's frankincense arise ;
 In vain the Eastern fanes their pomp unfold,
 Radiant with gems, and rich with fretted gold ;
 No flowers so fair as those their childhood reared,
 No gods so great as those their sires revered. 110

By Grecian Pallas' power they forced their road
 Through Issus' rocks and red Granicus' flood ;
 And to Maimactic Jove's protecting shield
 They owed the triumphs of Arbela's field,
 Whose hovering eagle, from the opening sky,
 On his broad wings brought glorious victory,
 As Persia's host recoiled with panic fears
 From the firm phalanx of the Doric spears.

That countless host, whose fires in midnight glare,
 And blazing torches brandished high in air, 120
 Far as the eye could reach the plain o'erspread,
 In pealing hymns invoked great Mithra's aid.
 Not so the intrepid Macedonian band :—
 In dark array, waiting their king's command,
 Silent they stood ; before Jove's awful throne,
 In secret sacrifice he bowed alone,
 And from the God of Fear, with solemn vow,
 Invoked dire vengeance on the unhallowed foe.
 Bright rose the day ; with its descending light
 The sun of Persia sank in gloomy night ; 130
 To Macedonia's king that conquering hour
 Over the subject East gave sovereign power.

But whilst in camp, in court, and learned shade,
 Unto the Grecian gods due rites were paid,
 The vanquished sects to mystery retire,
 And in concealment meditate their ire.
 The subtle Syrians, and the Magi sage,
 With the Egyptian crew combine their rage,
 And in the restless nations factious move
 Titanic war against Olympic Jove ; 140
 Their daring hands the torch of discord hurled,
 And with contention fired a frantic world.

Enervate Greece, her spirit quenched by time,
 And the soft influence of an eastern clime,
 Had sought protection 'gainst barbaric kings,
 Beneath the Roman eagle's outstretch'd wings.
 That soaring eagle droops at noon-tide hour,
 Stung by the basilisk of regal power ;
 Its sinewy wings the serpent's cumbrous coil
 And dire infection of their force despoil ; 150

Each swelling vein the potent venom fills,
And every spring of life, narcotic, chills.

For rumours o'er the extended empire spread,
With dark forebodings fill each mind with dread,
To which even wisdom no relief can see,
Save in the advent of some deity.
Cold terrors seize the credulous vulgar mind,
Subdued by tyranny, to sloth resigned,
Seeking with abject fear that aid from heaven,
Alone, by just decree, to valour given ; 160
Their recreant hearts, debased by panic fear,
Trust in the cross, forgetful of the spear ;
And whilst dissension tears the unwieldy state,
With furious faction, and religious hate,
Around the frontiers sound the loud alarms
Of hostile nations congregate in arms.
Wide raged the storm of war, in wild uproar,
From Tigris' source to golden Tagus' shore ;
Of fair Cyrene's fields and Memphis' plain,
And Shepherd Kings again usurp the reign ; 170
Again their bows the Parthian archers bend,
And new Centaurs from Thracian hills descend ;
Barbarian hordes in countless numbers throng,
Whose names disown the laws of measured song.

See the cold north its fur-clad nations pour,
Hungry as wolves, intent on human gore ;
Direct on Italy they hold their way,
In eager pursuit of their destined prey :
From Cimbria's shores the Goths and Vandals come, 180
In Spain and Africa to find a home ;
Westward the wandering Hun directs his team,
And pigmy navies float down Wolga's stream ;
No hills, no woods their onward march impede,
And Danube's ice resounds their squadrons' tread.
No more the shepherd's pipe at early morn,
Or close of day, is heard ; the Scythian horn,
In gelid Helicon's sequestered dell,
Awakes the echoes with terrific yell ;
Whilst savage Goths through Academia range,
Th' affrighted Muses mourn the dismal change ; 190
And as from scenes of blood they sad retire,
Their parting lay is struck on Claudian's lyre.

Then from their stations torn by reckless rage,
 In holy fear adored through many an age,
 With solemn sacrifice and trumpet's sound,
 The statues of the gods bestrew the ground;
 Majestic statues of the heavenly throng,
 By Plato worshipp'd, and by Homer sung,
 Formed by Praxiteles' or Phidias' hand,
 In duteous tribute to their native land ; 200
 Statues, and shrines, and fanes, and columns, all
 In one vast ruin thunder in the fall ;
 Works of nice art, which no revolving day
 Shall e'er to human eye again display.

Yet may we trust,—or else the wish deceives,
 That in regenerate Greece the spirit lives,
 Which at no distant day shall hand to fame,
 Of some new Phidias the illustrious name ;
 Or teach with Doric skill to touch the wire,
 And in those well-known sounds wake Pindar's lyre : 210
 With joyful hope each feeling bosom burns,
 Since generous Greece to her first-love returns ;
 That true,—that holy love of Liberty,
 Nurse of each useful art, and sacred Poetry.

TRANSLATIONS.

A DAY IN THE GROVES OF HELICON ;

OR,

MINERVA'S VISIT TO THE MUSES, WITH THE STORY OF
PYRENEUS.

IMITATED FROM OVID'S METAM. BOOK V.

THUS far to Perseus had the blue-eyed maid,
Tritonian Pallas, lent a sister's aid ;
But now from Cepheus' blood-stained dome she flies,
Where Gorgon horrors mix with bridal joys :
Then veiled in clouds from the broad gaze of day,
Straight as the eagle's flight she holds her way,
Between Seriphos' shore and Cythnos' caves,
Where Sunian rocks repel the Egean waves ;
By Thebes to Helicon's resplendent brow,
The Virgin Hill clad in eternal snow, 10
Onward she came ; and there, in terms of love,
Greets the learn'd Sisters of the sacred grove :—

Unto our ears by fame the tale is brought,
Of a new stream with wondrous virtues fraught ;
Whose fountain from these rocks is seen to rise,
Struck by the winged courser of the skies :
Emblem of new-born worth, I saw him soar,
Pure from the envious Gorgon's putrid gore ;
Borne on unwearied wings, to him 'tis given
To explore each distant devious path of heaven, 20
Where skies adorned with other stars appear,
And other suns illumine the expanded sphere :
But dire the fate of those, who rashly dare
Attempt that steed's ærial course to share ;
Unless to Helicon their steps they bend,
And by your aid the thorny steep ascend,

At the bright fount to fill the golden bowl,
 And with its waters purify the soul :
 To see that stream, to see your happy home,
 From Ethiopia's distant realms I come. 30

To the Athenian Queen, with modest pride,
 Urania, eldest of the nine, replied :—
 Whate'er the cause, our joyful hearts shall own
 The favour in this gracious visit shewn.
 Yet is the story true ; and to the force
 Of Pegasus this fountain owes its source.
 Then to the sacred stream led by the Muse,
 In pleasing thought divine Minerva views
 The fount, the woods, the caves, the antique bowers,
 The grassy vale, decked with unnumbered flowers, 40
 And blest alike declares the learned maids,
 In their pursuits and in those lovely shades.
 Whom, as she gazed upon the tranquil scene,
 With sighs addressed one of the sister train :
 This lone retreat, great Queen, with truth you praise,
 And the pursuits which charm our passing days ;
 And did not virtue call your noble mind
 To greater deeds, to instruct and guide mankind
 In useful arts, and wisdom's power extend
 Far as the bounds where skies with ocean blend, 50
 To join our happy choir you might repair,
 And in our fortunes take a sister's share :
 For blest indeed the lot which here we prove,
 Were safety granted by protecting Jove.
 But since the wicked every crime can dare,
 A maiden's mind must every danger fear ;
 Affrighted still, I recent terrors feel,
 As near Pyreneus' spectre seems to wheel.
 He with a fierce and lawless Thracian band
 Had seized the Daulian and our Phocian land ; 60
 Upheld by violence, the tyrant's reign
 Spread desolation o'er the sacred plain.

To the Parnasian cliff we hied our way,
 At Delphos' shrine our duteous vows to pay ;
 When from the towers of Daulis he descried
 Our train slow moving down the mountain's side.
 There, where the pass bends to the setting sun,
 The Daulian fort in gloomy grandeur shone :

Around those walls no twittering swallows skim,
 No plaintive nightingale there chaunts her hymn,
 Nor voice of bird is heard, where gleam on high
 Those fatal towers, save the shrill lapwing's cry ;
 Since, in that hall of death, with vengeful ire,
 Pandions' daughters fed the guilty sire.
 Below the ramparts of that dread abode,
 In winding circuit lay our destined road ;
 And at the gates, to invite us to his home,
 Stood the proud master of the lordly dome.
 " Daughters of Memory, I crave your leave,"
 (For well he knew to flatter and deceive,) 80
 " Such hospitality to offer here,
 As is the due of goddesses so fair :
 The heavenly Gods will sometimes condescend
 In humble mortals to behold a friend ;
 Then come, and of my roof's protection share,
 Against the rain and a malignant star."

The three cross-roads were opening to our view,
 Where Theban Œdipus his father slew ;
 Adown the vale the muttering thunders came,
 And from Parnassus shot the lightning's flame ; 90
 To shun the storm, and trusting in his word,
 We cross the threshold of the wily lord.
 The storm had ceased,—and by the north wind driven,
 The southern clouds left bright the face of heaven ;
 We sought to go,—to our design opposed,
 The doors Pyreneus of his mansion closed,
 And force prepared. To avert the direful crime,
 With hurried steps the topmost tower we climb ;
 From its high pinnacle in safety spring,
 And leave the guilty walls on outstretched wing. 100
 Infuriate, he beholds our upward flight,
 And eager mounts the turret's giddy height :
 " And whate'er road to you affords a way,
 The same shall me, in my pursuit convey,"
 Raging he said, and, reckless of all fear,
 With forward leap he launched himself in air ;
 Headlong he falls : the earth resounds the blow,
 Which sends his spirit to the shades below.

Between Castalia's fount and Hippocrene
 Midway, in yonder vale, the place is seen ; 110

The impending rock, and huge Cyclopean wall,
 The fearful deeds of former days recall :
 These tell, with true record, how short the hour
 Of safety promised by tyrannic power ;
 And that the Muses' home will ever be,
 Where heaven-born Justice dwells with Liberty. 116

A delineation of the present state of the places where the events narrated in the preceding Poem were supposed to have taken place, may be found in Mr. H. W. Williams's *Select Views in Greece*. A description of the same places as they existed 1700 years ago, in the time of the Antonines, is furnished by Pansanias, in his *Description of Greece*, book ix. chapter 28 ; and an account of their present state is given by Mr. Dodwell, in his *Travels through Greece*. The walls of the Citadel of Daulis are still to be seen there ; and Mount Helicon, with the glaciers that crown its summit, and the woods which then, as now, adorned its sides, remain in their primitive grandeur. The fountain Hippocrene, too, may probably be still flowing as pure as when its waters were drunk by Hesiod and Pindar, both of them Bœotians born, spending their lives near Mount Helicon, and, no doubt, frequent visitors to the stream ; and perhaps some traces of the Sacred Grove, and of its ornaments, the master-pieces of Grecian sculpture, if duly searched for, might still be found. From the stories attached to the Castle of Daulis, it evidently was always considered a military post of great strength and importance, as commanding the defiles which lead southward through the valley at the foot of Helicon to the seaports on the north shore of the Gulf of Corinth, and westward over the lower range of Parnassus, by Delphos, into Ætolia and Acarnania, forming the north-western portion of Hellas, or Greece properly so called. We accordingly find the capture of Daulis noted by Livy as a memorable event in the campaign of the Roman Consul, T. Q. Flamininus, when he liberated Greece from the Macedonian yoke. Most of the tales related in the *Metamorphoses* of Ovid are founded on Astronomical Mythology, and taken from the current belief of the Pagan superstition ; but the story of Tereus Philomela and Progne is hardly susceptible of such an interpretation, and bears rather the traces of traditionary fact. The adventure of Pyreneus and the Muses seems, on the other hand, to be the product of Ovid's own fancy, no mention of it being found in any more ancient author : it may have been written by him in melancholy foreboding of the fate which he saw impending over literature and the liberal arts, from the establishment of despotism by the Cæsars. In one respect, Ovid was less fortunate than most other prophets ;—he lived to feel, as well as to see, the verification of his own prediction.

A TRANSLATION
OF THE
LATIN VERSES PREFIXED BY HALLEY TO NEWTON'S
PRINCIPIA.

ON THE WORKS OF THAT PRE-EMINENT MAN, ISAAC NEWTON,
THE DISTINGUISHED ORNAMENT OF OUR AGE AND NATION.

BEHOLD the scale and canon here displayed,
The calculations by Jehovah made,
When Earth's huge mass was in the balance weighed,
And the foundations of the world were laid :
Attraction's law, that rules the circling spheres,
Pervading the whole universe appears.
The potent Sun, fixed on his dazzling throne,
Maintains his state, immoveable, alone ;
Whilst, still submissive to his central force,
Each vassal Planet holds its constant course,
No more through space erratic stars to stray,
But in elliptic curves pursue their way.
Here may we trace the Comets as they fly,
Glaring terrific in the midnight sky ;
View them in perihelion pass the goal,
Like furious steeds, impatient of control,
With speed that far outstrips the lagging wind,
And even the lightning's flash could leave behind ;
Yet gently yield, in their aphelion hour,
Obedience to the Sun's diminished power,
Where stars to us unknown send forth their rays,
Their light increasing as his light decays.

Here, too, we learn why, with unequal pace,
The wandering Moon runs her appointed race ;

Which, by no astronomic law constrained,
 Till now the power of numbers has disdained ;
 Why backward slide the Nodes ; why forward still
 The extreme points of each ellipsis wheel :
 Here we shall know why, at bright Cynthia's call,
 Obsequious Tides alternate rise and fall,
 As, with bold surge, they foaming lash the strand,
 Or, in recoil, expose the treacherous sand ;
 Of danger warned, the mariners explore
 A seaward course, and shun the fatal shore.
 Things, which so oft perplexed the ancient sage,
 O'er which our schools their babbling warfare wage,
 Here to our sight conspicuous stand revealed,
 By Geometric Truth all doubts dispell'd ;
 Which unto us, by Newton's aid, has given
 To reach the inmost sanctuary of heaven.
 Mortals, arise ! all earthly cares resigned,
 Essay the strength of your immortal mind ;
 No more in bondage by base passions held,
 Like the gross, sluggish cattle of the field ;
 To purer thoughts and higher hopes aspire,
 Worthy the sons of an Almighty Sire.

He who, by written laws, sought to subdue
 Fraud, rapine, violence, a hideous crew ;
 Or, who first taught the people, wont to roam,
 To know the comforts of a sheltered home ;
 Who first made corn to wave in cultured rows,
 The compressed grape to soothe our toils and woes ;
 Who first man's winged words by letters bound,
 And to our eyes depicted vocal sound ;
 Less blessings gave, though great those blessings were,
 In consolation of this life of care.
 Now, as invited guests, before our doom,
 Unto the Banquet of the Gods we come ;
 Permitted now heaven's boundless space to scan,
 And all the wonders of the mighty plan ;
 O'er Nature's far-extended fields to range,
 To learn those laws that never know a change ;
 Those precious hidden treasures to attain,
 Which former ages sought, but sought in vain.

Ye sacred Nine ! in tuneful chorus sing ;
 Ye who have quaffed the Heliconian spring,

Be NEWTON's praise your theme, that name so dear
 To all who contemplate the starry sphere.
 He gave that light, of which the spreading ray
 Illumes our favoured times with glorious day ;
 He showed the force that binds air, sea, and land,
 Set forth the skill of the Creator's hand ;
 Divined his counsels, in his footsteps trod,
 For never man approached more near to God.

EDM. HALLEY.

ON
 HALLEY'S VOYAGES OF DISCOVERY.

IMITATED FROM THE DESCRIPTION OF THE FLIGHT OF PERSEUS, IN OVID'S
 METAMORPHOSES, LIB. IV.

THRICE to the North his venturous bark he steered ;
 Thrice to the South his changeful course he veered,
 From where the Dragon's folds the pole entwine,
 To where fierce Cancer blazes o'er the line,
 Through nights which suns that never set adorn,
 And darksome days that know no rise of morn.
 From the high Zenith he the North Star drew,
 And from low Nadir raised new stars to view :
 Oft to the East, oft to the West he bore,
 And of the Atlantic swept each distant shore.

AN EPITAPH.

IMITATED FROM THE GREEK OF LEONIDAS, IN THE THIRD BOOK OF
 THE ANTHOLOGY.

LET others claim a marble tomb,
 Rich with the sculptor's art ;
 A grassy mound shall mark the home
 Where rests a faithful heart.

A stone, the dead's rude burden there,
 Perhaps, may simply tell
 Our joy each other's love to share,
 Our grief to bid farewell.

ADVICE OF A PATRIOT RETIRED TO HIS VILLAGE.

A TRANSLATION FROM THE SPANISH OF A POEM BY DON JOSEPH CADAHALSO,
COLONEL OF INFANTRY, WHO WAS KILLED AT THE SIEGE
OF GIBRALTAR, IN 1782.

For her defence our Spain affords
Bold steeds from Bœtis' flood,
Cantabrian steel for polished swords,
And ancient Gothic blood,
Eager from generous hearts to spring,
To serve their country and their king.

Delicious fruits for her regale,
And fish from either shore,
This which the Libyan waves assail,
And that the Atlantic's roar ;
With harvests waving far and wide,
And flocks that clothe each mountain's side.

See spreading vineyards glad the sight
By Xeres' frontier towers ;
And Murcian wines the heart delight
With sweet consoling powers :
Peralta's vats rich juices fill,
From Arragon and Old Castile.

Like gold thy grapes, La Mancha, glow,
Burnished by Phœbus' beams,
Where from the dark Sierras flow
A hundred mountain-streams ;
Red clusters deck Tudela's plain,
Through which slow Ebro seeks the main.

Then come, my friends, enjoy the hours,
Whilst in our happy Spain,
Blest by the supreme guardian powers,
Fair Peace and Plenty reign,
And vine-clad hills and every field
Their voluntary tribute yield.

For gifts which with a niggard hand
 On others she bestows,
 Nature o'er this her favourite land
 In lavish bounty throws :
 Then let our grateful songs attest
 The joy that fills each Spanish breast.

With tabors, pipes, guitars advance,
 Ye lads and lasses gay ;
 With castanets lead up the dance,
 In festival array ;
 And to my humble cottage come,
 A humble, yet a pleasant home.

No studied ornaments entice
 The passing stranger's gaze,
 But nature drest in simple guise
 More lovely charms displays ;
 Around my porch the clambering vine
 And ever-blooming roses twine.

At eve, each girl and sturdy boy
 Dance in contending pairs,
 Whilst down their parents' cheeks for joy
 Fast fall the secret tears ;
 And gathering neighbours round them throng,
 To aid the music with their song.

Then spread the tables, whilst they sing,
 To crown our holyday,
 And fat Gallician gammons bring,
 Smoked hams from Old Biscay ;
 Olives of Seville, too, set down,
 With apples red from Arragon.

Bring twenty skins of richest wine,
 Strong, mellow, old and clear ;
 Let each from the big cup propine
 With reverential air ;
 And as they drain the goblet dry,
 With suppliant looks obtest the sky.

The rustic feast such songs requires,
 Of antiquated rhymes,
 As your grandsires from their grandsires
 Have heard in olden times ;
 Which future ages yet shall tell,
 While memory lasts and hearts can feel.

Of fierce Count Julian's vengeance sing,
 And Cava's sad disgrace ;
 Of Roderick, the guilty king,
 Last of the Gothic race,
 Through heedless passion doomed to prove
 The woes that wait on lawless love.

How, flying from the fearful strife
 Of Xeres' field of blood,
 He plunged to save his recreant life
 In Guadalquivir's flood,
 And left his country and his name
 A prey to Moors, and endless shame.

Of Don Pelagius' fortunes then,
 And his companions tell,
 A small but honoured band of men,
 Resolved the Moors to quell ;
 In numbers weak, in valour strong,
 Their fame shall live in Spanish song.

Of Don Alphonso sing the might,
 Alphonso, called the Chaste,
 Who manfully in bloody fight
 His country's wrongs redrest ;
 He boldly faced her cruel foes,
 And for his tribute gave them blows.

When Cordova's fierce Moorish king,
 In tribute every year,
 Required our Christian sires to bring
 One hundred damsels fair,
 At Lodos and Burdelos, they
 Their chains of bandage cast away.

Tell how the maidens on those days
 With manly courage strove,
 And cowards called the runaways,
 To valour promised love.
 What heart, with such companions near,
 Could entertain one thought of fear?

Thus, as you dance, by catches chaunt
 The annals of our land ;
 Nor should your song my chorus want,
 Could I past strength command :
 But years disturb my willing tongue ;
 Grey hairs suit not with jocund song.

Yet still amidst your busy throng,
 In this my easy chair,
 That to my grandsires did belong
 And which my sons shall heir,
 My praises can their prize enhance,
 Who best shall sing and best shall dance.

No envious malice e'er shall move
 Their simple hearts to guile,
 But friendship true, and faithful love,
 In holy union smile ;
 Whilst young and old their thanks express
 To Heaven for this our happiness.

In dance and song, my youthful friends,
 The genial hours employ,
 Whilst providence such blessings lends,
 Sweet peace and rural joy ;
 But if stern Mars sound his alarms—
 Pleasures away !—Stand to your arms !

Since Spain for her defence affords
 Bold steeds from Bœtis' flood,
 Biscayan steel for polished swords,
 And ancient Gothic blood,
 Eager from generous hearts to spring,
 To serve their country and their king.

TO THE SPRING,

AFTER THE DEATH OF PHILLIS.

A TRANSLATION FROM THE SPANISH OF A SONNET, BY THE SAME.

In vain the stormy winds may sleep,
 Enchained within their distant caves,
 And Neptune, monarch of the deep,
 With azure trident still the waves.

In vain bright Amalthea's horn
 With fruit and flowers bestrew the plain,
 And birds renew, at eve and morn,
 By tinkling rill, their tuneful strain.

In vain the woods and grassy vales,
 Green Spring, thy cheering influence own,
 And universal nature hails
 Thy triumph o'er stern winter's frown.

My Phillis dead, what can the world
 Display but gloomy troubled skies,
 In dark and wild confusion hurled,
 Such scenes as in my thoughts arise !

THE LARK.

A FREE TRANSLATION FROM THE GERMAN, AFTER THREE DAYS' STUDY
 OF THE LANGUAGE.

By many a morning's rising ray,
 Young Rupert's lark would gaily sing,
 And with his love-taught roundelay,
 Make all the house around him ring ;

Nor cease to sing, when from on high
 The noontide sun dispensed his light,
 But watch his progress through the sky,
 And chaunt his requiem hymn at night.

Rupert, one day, in playful mood,
 The cage's tiny door set free;
 Not then to give his favourite food,
 But just a taste of liberty;

That, unconstrained, he might explore,
 And in the room extend his wings:
 Out flew the lark, and if before
 He sang, now three times more he sings.

Freedom to every biped's breast
 Is dear, albeit in humble lot,
 And dear each home of peaceful rest,
 In moss-built nest or sheltered cot.

More highly woods and rocks they prize,
 Where wintry winds their revels hold,
 Roofed by the concave of the skies,
 Than prison cage, though gilt with gold.

The lark, in fluttering round the place,
 Chanced opposite a glass to draw,
 And, in the mirror's polished face,
 The image of himself he saw.

With tufted crest and sparkling eye,
 With comely coat of russet hue,
 He in the stranger could descry
 A rival songster full in view.

He starts! his little wings he spreads—
 Fain would away—fain would remain,
 As if the phantom now he dreads,
 Or in it hopes a mate to gain.

Loud sang the lark love's thrilling call,
 The chamber door stood open wide,
 And echo, from the vaulted hall,
 In strains as loud and sweet replied.

Confused he heard! a short while grieved,
 Then dazzled by ambition's flame,
 And by the treacherous glass deceived,
 The rival of himself became.

By emulative rage possest,
 The utmost force of song he tries,
 With swelling throat and labouring breast,
 As if his soul would seek the skies.

In highest pitch his voice ascends ;
 His varied notes, in endless maze,
 He warbles, trills, divides, and blends,
 A hundred and a thousand ways.

In vain his labour and his pains,
 The phantom-sounds his sounds pursue ;
 However high his voice he strains,
 As loud and clear sings echo too.

On this day's strife he sets his doom,
 Resolved, whatever pain it give,
 Sooner to die than be o'ercome,
 To conquer rather than to live.

'Gainst untired echo who can earn
 The shadowy palm of victory ?
 Yet, how could simple lark discern
 From truth such well-feigned rivalry ?

Fired by these endless tones with spite,
 More than bewildered bird could bear,
 He shoots, with enraged, swiftest flight,
 To seize the odious rival there.

Ill formed such conflict to sustain,
 Against the glass he headlong flies ;
 His fragile head is split in twain,—
 The hapless songster falls and dies !

Rupert, who, listening in the hall,
 Enjoyed the melody they made,
 Returns soon as he hears the fall,
 And finds his little favourite dead.

Ah, me ! he cries, and is it so ?
 Too great of heart for that weak frame !
 That fault has many a one brought low,
 Encountering death to gain a name.

For larks and youthful heroes find,
 As o'er life's scene they swiftly pass,
 Fame a delusion of the mind,
 Ambition a perfidious glass :

Forward they fly, devoid of fear,
 Their views in fancied range extend ;
 But midway stopt, in full career,
 Both to the silent tomb descend.

ON

AN EGYPTIAN HIEROGLYPHIC TABLET.

A TRANSLATION FROM OVID'S METAMORPHOSES, LIB. IX.

GREAT Isis, guardian of rich Egypt's plain,
 In mystic pomp appears, with all her train ;
 The regal diadem her head entwines,
 Upon her brow the moon's bright crescent shines ;
 And ears of corn, in golden radiance seen,
 Attest the bounty of the gracious Queen ;
 Holy Bubastis takes her awful stand,
 With rod and key, the emblems of command ;
 Anubis too, whose uncouth form belies
 Of mighty Thot the sacred energies ;
 Apis I see, with various colours graced ;
 And him, with finger on his lips impressed,
 The Infant God, whose unknown power can bind
 In faithful silence the instructed mind ;
 The royal Serpent there, in many a wreath,
 Displays his beauteous form,—whose look is death ;
 Whilst clashing cymbals, with the Sistrum's sound,
 Proclaim the ever-mourned Osiris found.

ON THE LIGHTHOUSE OF THE BELL-ROCK.

AN IMITATION OF THE GREEK EPIGRAM ON THE PHAROS OF SMYRNA,
IN THE FOURTH BOOK OF THE GREEK ANTHOLOGY.
THE AUTHOR UNKNOWN.

No longer fear the gloom of night,
Nor fogs that dim the day ;
My radiant light, and cheering bell,
Shall guide you on your way.

On me then hold a steady course,
Ye wanderers of the main,
And boldly let the expanded sail
Sweep o'er the watery plain.

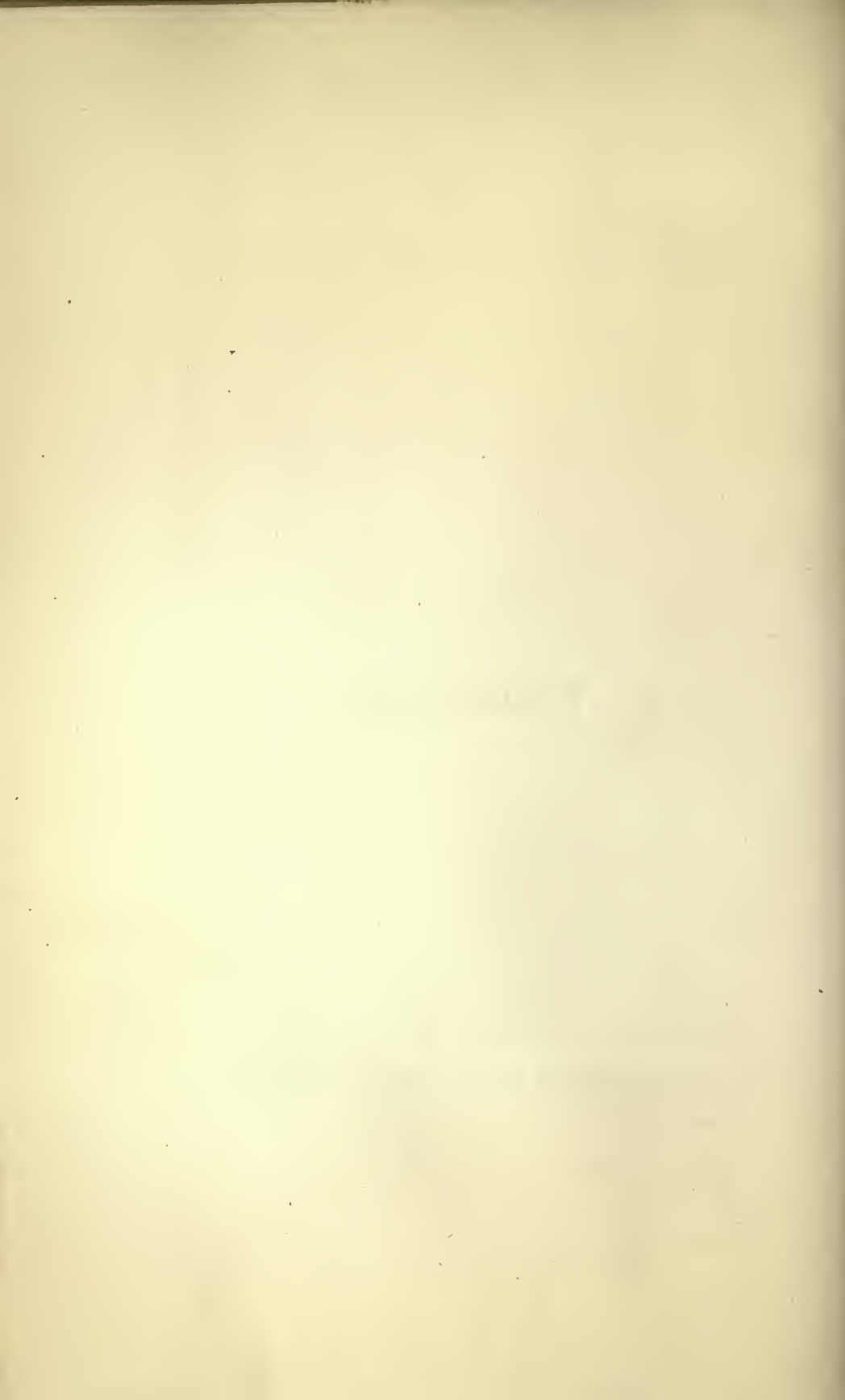
For here by Telford's skill I stand,
Whilst ye adventurous roam,
To raise a torch that shines afar,
And wave you to your home.

 INSCRIPTION FOR A GREEK TOMB,

IN A LANDSCAPE PAINTED BY E. TAYLOR.

ΗΔΥ ΕΠΙ ΕΙΡΗΝΗΣ ΠΑΡ ΓΝΩΤΑ ΡΕΕΘΡΑ ΔΙΑΖΗΝ
ΤΟΝ ΒΙΟΝ, ΕΝ ΒΗΣΣΑΙΣ ΤΗΣ ΕΛΛΑΔΟΣ ΕΥΡΥΧΟΡΟΙΟ:
ΗΔΥ ΚΑΙ ΥΠΝΟΝ ΕΧΕΙΝ, ΟΤΕ ΜΟΡΣΙΜΟΝ ΗΜΑΡ ΙΚΑΝΟΙ,
ΤΗΔΕ, ΠΕΛΑΣΤΕ ΦΙΛΩΝ, ΕΝ ΚΟΛΠΩ ΠΑΤΡΙΔΟΣ ΑΙΑΣ.

OVID'S FASTI.



OVID'S FASTI,
OR
ROMAN CALENDAR.

BOOK I.

THE Festal Days which mark the Latin year,
The Signs that decorate the concave sphere,
Whether at eve they fading shun our sight,
Or glad the morn with new-born orient light,
These, with the causes which to each belong,
Shall be the subject of my venturous song.
This work, GERMANICUS, do thou receive
With placid brow; to my weak labours give
Thy potent aid, and through the foaming spray
Direct the timid vessel on its way. 10
Scorn not our humble task, nor from thee fling
The gifts, though small, which hearts devoted bring;
Thy learned eyes shall there again explore,
The sacred truths revealed by ancient lore;
The Julian annals see enrolled by fame,
And often read thy Sire's and Grandsire's name:
With Drusus' name conjoined thine will appear,
To grace the painted rubrick of the year.
To sing great Cæsar's arms let others dare, 20
Great Cæsar's altars be my muse's care,
And whatsoever times of public praise
His piety assigns for holydays.

Grant that my song worthy its theme may prove,
And from my heart each chilling fear remove;
Strength to my lays your countenance will lend,
On it my fancy, genius, all depend:
No less the page dreads your judicial nod,
Than the high verdict of the Clarian God.

We felt the magic of a cultured tongue,
 When on his lips the admiring Senate hung ; 30
 As he the civic warfare deigned to wage,
 Pleading for trembling guilt with generous rage :
 And, when he graceful wooed the Sacred Nine,
 How did sweet sound with powerful sense combine !
 May I then ask, if such good-luck betide,
 That thou, a poet, wouldst a poet guide ?
 Thy classic spirit in his verse be found,
 And the whole year be with thine influence crowned.

Of Rome the Founder's legislative care
 Assigned ten months, to constitute his year : 40
 More skilled in arms his neighbours to controul,
 Than in the stars that circle round the pole ;
 To marshal mortal armies was his boast,
 Not heed the order of the heavenly host.
 Nor yet did reason all assent refuse,
 For even his error furnished its excuse ;
 Ten months bestow on infants vital breath,
 Ten months the widow mourns her husband's death ;
 These things the tartan-robed Quirinus saw,
 To his rude people when he gave this law, 50
 And judged the months, which for these proved enow,
 Might for his year be found sufficient too.
 Mars held the first, Venus the second place,
 The father he, she mother of his race ;
 The third to Age, to Youth the fourth he gave,
 The following crowd names from their numbers have.
 Then of the God, who bears a double head,
 And of the spirits of the mighty dead,
 Wise Numa, mindful to appease the power,
 To the ten elder added two months more. 60

But, of those laws which to the times pertain,
 That you may not in ignorance remain,—
 An equal privilege waits not on each morn,
 And varying duties by the days are borne :
 Unlawful those, on which you shall not hear
 The three dread words spoken from Curule chair ;
 But lawful those, on which the magistrate
 Dispenses justice from the judgment-seat.
 Nor does one rule suffice for one day's space,
 This lawful day at morn unlawful was ; 70

Soon as the sacrifice is made to heaven,
 Then to the Prætor's words free course is given.
 Those days are lawful, upon which are held
 Our thronged assemblies in Mars' barriered field;
 The Ninth-days, too, when country folks repair,
 By ancient custom, to the busy fair.
 The Ausonian Calends claim proud Juno's love;
 A snow-white lamb the Ides devote to Jove.
 Of the dire Nones, no Deity takes heed;
 To each of these unlucky days succeed, 80
 Ill-omened days to Rome, still named with fear,
 Deep-stained with blood, beneath the hostile spear.
 These things once named, which to the whole belong,
 No more shall stop the current of my song.

A. V. C. 765. A. D. 13.

Kalends of January.—Sun's Longitude 278° 9' 54"—January 1.

To bid Germanicus a good new year,
 And raise my song, see JANUS first appear.
 Two-fronted JANUS! of the yearly maze
 (In silence run by the swift-footed days)
 Prime origin; the only deity
 Of all the gods, who thine own back canst see, 90
 Come to our chiefs propitious, by whose care
 In ease the earth and swelling ocean are.
 Propitious still to thine own Senate come,
 And guard the people of Imperial Rome!
 Of our white temples the high gates unfold,
 Back at thy nod in brazen thunders rolled.

New prosperous lights shine in the ruddy east,
 Let the glad voice the joyful heart attest:
 Let no reproach from neighbour, neighbour hear;
 Good words alone suit with the good New Year. 100
 Shun all disputes; let litigation cease,
 And livid malice pass one day in peace.
 See! odorous flames illuminate the skies,
 And crackling sounds from Syrian spikenard rise.
 The golden roofs reverberate the blaze,
 And o'er the temples spread the tremulous rays.
 In unstained robes, the assembled people now
 Crowding ascend the steep Tarpeian brow;

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Each garment white, each face gay smiles adorn,
 In just accordance with the festal morn. 110
 With ordered steps the Lictors lead the way,
 The new-bound Fasces reared in stern display;
 Enrobed in purple the new Magistrates,
 A reverend train, ascend their ivory seats;
 And snow-white bulls, from rich Falisca's field,
 Their untamed necks in willing offering yield.
 From his high fortress Jupiter surveys
 The extended world, and in his utmost gaze,
 Far as the fading circle of the sky,
 Save what is Roman, nothing can descry. 120
 Hail, joyful day! more bless'd each coming year,
 Worthy a mighty people's pious care.
 Yet, two-formed JANUS, say the rank you claim,
 For even to learned Greece unknown your name,
 Unknown your power: the cause as well declare,
 Why, of the gods that make mankind their care,
 To you alone the circle of the skies—
 Behind, before—in equal prospect lies?

Whilst thus my mind these various thoughts possessed,
 With pen in hand, my tablets ready placed, 130
 A sudden light dispelled the evening gloom,
 And with bright radiance fill'd the silent room:
 In dubious form, lo! Janus' image glowed,
 And to my sight his two-formed visage shewed.
 Amazed I saw, and felt my startled hair
 Upon my head its bristly fibres rear,
 Each throbbing vein through terror ceased within,
 And clammy dew stood on my shivering skin.
 A taper staff his potent right-hand held,
 A massy key his left was seen to wield; 140
 Mild and majestic were his mien and look,
 When thus his forward mouth the silence broke:—

Bard of the winged days! learn, void of fear,
 That which you seek, and to my words give ear.
 In ancient times, for I'm an old affair,
 In days of yore, ere facts recorded were,
 My name was Chaos called. Observe me well,
 Of things long since gone by my song shall tell:

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Then fire, earth, sea and air, by which enclosed
 You live and move, a shapeless heap composed. 150
 But when, by innate mutual force repelled,
 To their new separate homes their course they held,
 The aspiring flame assumed the highest sphere,
 A lower orb received the lucid air ;
 Beneath the incumbent sky's capacious round,
 The earth and sea a central station found,
 I too, till then a round and shapeless load,
 Obtained a face and limbs worthy a God.
 Of my once dubious form are still displayed
 Marks, in this uncouth double-visaged head. 160
 Let one more cause of my strange form be told—
 Know it, and learn the office that I hold.
 Whatever any where your eyes survey,
 The heaven, the earth, the skies, and boundless sea,
 All these are subject made to my command,
 And each is closed or opened by my hand.
 The world's vast charge is placed in my controul,
 With power to turn the pivots of the pole.
 By me set free Peace doth her influence shed ;
 And freely walks the paths she loves to tread. 170
 Did not strong bars war's furious rage restrain,
 Slaughter would deluge earth's extended plain,
 Supreme I sit at heaven's eternal doors,
 Joined in my office with the beauteous Hours ;
 Watchful I stand intruders to oppose,
 And Jove himself by my care comes and goes.
 Thence I am Janus called ; and when they bring
 The salt and Cereal cakes to heaven's high King,
 For this sometimes Patulcius I'm addressed,
 Sometimes as Clusius by the holy priest ; 180
 And thus a rude antiquity proclaims
 My various duties by alternate names.
 My power is told : the other cause now hear,
 Though partly known, why this strange shape I bear.
 To every door two equal fronts belong,
 This meets the household, that the stranger throng.
 And as your porter sits in surly state,
 To view the entrance of your palace gate,
 So I, the keeper of the halls of day,
 The east and western skies at once survey. 190

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Stern Hecate's image shews its triple head,
Where the highways into three branches spread,
And, without moving, I obtain two views,
Lest time in turning of my head I lose.

He spake ; and seemed, by his complacent air,
Not loath to tell what more I wished to hear ;
I courage take, with thanks his favour own ;
And thus with downcast eyes my thoughts make known.

Tell me, I pray, why does the infant year
In wintry gloom and chilling frosts appear ? 200
Why rather dare those dark tempestuous skies,
Than in the spring prefer a safer rise ?
Then all is gay, 'tis nature's natal morn,
And the young buds burst from the pregnant thorn ;
The new-trained vines their spiry tendrils coil,
And the green blade shoots from the furrowed soil ;
Through verdant meads the wanton cattle rove,
And from each bough birds chaunt their songs of love ;
With sunshine days, the unknown swallows come,
Beneath yon roof to fix their clay-built home ; 210
The passive fields the busy plough now tear—
This were the right beginning of the year—
I garrulous asked ; when briefly he replied,
And in two verses did my doubts decide :—
The winter claims the first and latest sun,
So Phœbus' birthday and the Year's are one.

Why to the wrangling bar, I wondering sought,
Was there no respite by the first day brought ?
Then Janus answered : Note this in your mind, 220
To work, not sloth, the seasons I assigned,
That the new-times might lucky omens bear,
And honest gains give handsel to the year.
On this day, therefore, all their trades pursue,
Nor more than usual work profess to do.
When we would soothe another Deity,
Why first are wine and incense brought to thee ?
That you by me, who at heaven's threshold stand,
Unto the Gods prompt access may command.

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Why, in discourse, good words alone we say,
With studious care upon your Calend's day; 230
And in alternate formal prayers express
Our wishes for each other's happiness?

The God, then leaning on his staff, rejoined :—
The event of things is with their rise combined :
To the first words your timid ears you lend ;
And augurs on the first-seen birds depend.
Our temples' massy gates set wide amain,
Afford free entrance to the votive train ;
Each God enthroned sits with attentive ears,
Each word has weight, no tongue prefers vain prayers. 240
In brief he spoke ; nor kept I silence long,
But touched his last words, with those from my tongue.
What means the Date, the Fig devoid of bloom,
And the clear Honey from the yellow comb ?
In omen these they give, that so the year
May of these sweets the pleasant flavour share ;
And that your future fortunes may increase,
With gifts like these from industry and peace.
Of the sweet gifts, the causes I discern ;
Now why they money give, I fain would learn ; 250
For I no portion of your Feast would lose,
And never yet could find how this arose.

He smiling said, Oh ! skilled in tuneful rhymes,
More than in knowledge of these latter times,
To fancy gold less pleasing in perfume,
Less sweet to taste than honey from the comb ;
Even I, on earth while Saturn held his seat,
Saw scarcely one to whom gain was not sweet.
In time the appetite more fierce did grow,
Till farther it can scarcely find to go. 260
Wealth is more valued now than ere before,
When Rome was new, and all its people poor ;
When a small house the great Quirinus held,
Or some rank rush-bed gathered from the field ;
Jove in his fane could scarce his height display,
And brandished thunder made of potters' clay.
Leaves decked that Capitol which gems adorn,
And flocks were fed by senators at morn,

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Who rose from placid rest on straw-filled beds,
 Nor shamed on hay to lay their reverend heads. 270
 Rough from the plough the consul ruled the state,
 And made it crime to dine off silver plate.
 But when her head the City's Fortune reared,
 And Rome among the supreme gods appeared,
 Their wealth increased, wealth still they raging crave,
 And when they have too much, more still would have.
 To gain, to waste, their waste to re-acquire,
 They strive; each vice foment the other's fire :
 So burns the body swollen with disease,
 The more it drinks, the more it thirsty is. 280
 'Tis price alone that now is precious thought ;
 Honours, and friendship, every thing is bought.
 Conjoined with wealth, vice every-where is prized,
 And ragged virtue every-where despised.
 But you will ask, what useful augury,
 In a small coin of antique brass can lie ?
 Once they gave brass; the omen now is gold,
 And the new money supersedes the old.
 New golden temples, too, are our delight,
 Although the old find favour in our sight. 290
 Whatever thoughts an antique dome recalls,
 There is a majesty in marble halls.
 We praise old times but to our own adhere,
 In both are customs worthy of our care.

His speech he ended : when I thus addressed,
 Again in humble words, my heavenly guest,
 As fits a mortal with so great a God,
 The bearer of the key, and warden's rod.
 Much I indeed have learned : but tell me why,
 On the struck brass two forms we here descry ; 300
 This side a double-visaged head can shew ;
 That the insignia of a vessel's prow ?
 You'll know me in the double image traced,
 He said, if time have not the work defaced.
 Now of the ship I'll speak ; old Saturn came
 In a frail bark unto the Tuscan stream ;
 The sickle-bearing god had wandered o'er
 The convex world, driven by the thunderer's power,

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

And in this land, as I remember well,
 Far from his native skies vouchsafed to dwell ; 310
 Long were the people of the Italian plain
 Saturnians called, in memory of his reign ;
 And after ages on the land bestowed
 The name of Latium, from the latent god.
 Posterity on brass the ship impressed,
 In pious record of the heavenly guest.
 I held the soil, of which the eastern side
 Is gently laved by Tiber's sandy tide.
 Here, where Rome's palaces extend in view,
 Perennial woods in leafy verdure grew ; 320
 Here, where arise the clamours of the bar,
 And marshalled legions issue forth to war,
 The lowing herds their straggling way would hold,
 Or flocks at eve assemble round the fold.
 To rule the land in peace was all my skill,
 And my strong citadel the verdant hill,
 Which by your modern-cultured piety,
 Is called Janiculum, to honour me.
 I then was reigning, when the tranquil earth
 Was patient of her guests of heavenly birth, 330
 Who o'er these hills and vallies freely roved,
 And joined in friendship with the race they loved.
 Fair JUSTICE still with mankind deigned to dwell,
 Nor yet had bid to earth a long farewell :
 Last of the gods she fled from mortal crime,
 And sought a home beyond the sphere of time.
 Shame until then, not fear, kept men in awe,—
 Amongst the just 'twas easy to give law.
 War shunned our gates, within Peace ever dwelled ;
 Behold this key,—this is my spear and shield. 340

He ceased to speak ; again discourse I try,
 My voice enticing, thus the Gods reply :—
 Within the precincts of imperial Rome,
 When Jani stand, with many a splendid dome,
 In one alone why does your image shine,
 Where the two Forums at your Temple join ?
 As with his hand his well-combed beard he pressed,
 That flowed in comely ringlets down his breast,

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

He soon referred to deeds of former years,
 Œbalian Titus and his Sabine spears : 350
 How, by their armlets the weak maid subdued,
 The steep and secret path to Tatius shewed.
 For then, as now, steep was the path to go,
 From the high fortress to the plain below ;
 But lonesome fields then occupied the plain,
 Where tumults now in busy Forums reign.
 Now at the gates the Sabine had arrived,
 By fraudulent Juno of its bars deprived :
 Fearing 'gainst one so great to try my force,
 I to my skill and cunning had recourse ; 360
 And by my power of opening caused to flow
 The watery fountains hidden deep below.
 Forth from those caverns rushed the boiling tide,
 In foetid torrents, down the mountain's side ;
 For I had first with sulphur drugged the stream,
 Noisome in smell, and stifling in its steam.
 The scalding flood o'erpowering human might,
 No hope of safety but in instant flight,
 Tatius and all his host in terror run,
 And leave the gate which they by guile have won.— 370
 The foe repulsed, the fountain's use discerned,
 The place secured, its former form returned,
 An Altar and small shrine to me they raise,
 Where cakes and incense yield an odorous blaze.

But why in peace are closed, why to the fields
 Are your gates opened when they move the shields?
 With courteous air he noted all I said,
 And prompt reply to my enquiries made.
 In war, to give the people a retreat, 380
 Our doors, unbarred, stand wide in every gate.
 In peace, I close my doors, peace to retain ;
 Long shall I closed in Cæsar's name remain.
 He said ; and o'er the spacious world he threw,
 Raising his eyes, one simultaneous view ;
 And seemed in musing thought to contemplate
 The rising glories of the Roman State.
 'Twas peace ; a calm possessed the earth and main,
 As when of old he held his sylvan reign :

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Thy work, GERMANICUS, he there discerned,
 The lengthened triumphs by thy labours earned, 390
 Far-distant nations brought beneath our sway,
 And the wild Rhine instructed to obey.
 Peace and its authors, JANUS, make thy care,
 And immortality on both confer :
 Nor let the workman his own work forsake,
 But of the blessings which he gives partake.

This from the Rubric's page my search has gained,
 The Senate has this day two fanes ordained ;
 And the famed Isle, bounded by Tiber's waves,
 The Epidaurian God, this day, receives, 400
 Born of Coronis great Apollo's heir,
 Who makes the healing art his gracious care :
 Jove, too, has part, and with a grandsire's eyes,
 Sees near his own his grandson's temples rise.

What should forbid my song here to reveal
 The order of the stars which o'er us wheel ?
 Those which at morn arise, and those which fly
 The azure concave of the evening sky.
 Let them, as with a dubious light they gleam,
 Then form a portion of my promised theme. 410
 Blest souls ! who first with noble ardour dared
 These things to know, and for the attempt prepared
 In unknown tracks of boundless space to soar,
 And the high heaven of heavens itself explore.
 Their heads they surely reared, by science taught,
 Above the earth, and every earth-born thought ;
 Their breasts nor wine nor Venus forced to yield,
 The noisy Forum nor the tented field.
 No light ambition e'er their hearts could gain,
 Not glory, dearly bought by secret stain ; 420
 Nor the dire thirst of all-corrupting gold,
 Their steady minds from virtue's course could hold.
 Their genius has bright Ether's range surpassed,
 And distant Stars within our view has placed.
 So heaven is sought ;—not that Olympus vies,
 Though crowned by Ossa, with the incumbent skies ;
 Or that the Pelian heights afford a way
 Unto the regions of eternal day :

Kal. Jan.—S. L. 278° 9' 54"—Jan. 1.

Led on by these, we too will scan the sphere,
And with the stated Signs their days declare. 430

III. Nones of January.—S. L. 280° 11' 43"—January 3.

When three days, therefore, wait the NONES return,
And in the East the rising lights shall burn,
At whose approach the stars retire from view,
And the green earth is moist with heavenly dew,
The rugged Crab the sky no longer braves,
He headlong seeks the dark occiduons waves,
But with the rising Lyre the NONES will come,
Whilst rain and storms descend in wintry gloom.

NONES of January.—S. L. 282° 13' 26"—January 5.

V. Ides January.—S. L. 286° 16' 34"—January 9.

Unto the NONES, set forth in due array,
Add four days more; and on the AGONAL day, 440
Unto the God who keeps the gate of heaven,
A solemn sacrifice shall then be given.
Perhaps this sacrifice's name we owe
Unto the minister who strikes the blow,
By which the victim at the altar falls;
Who, ere he strikes, AGONE? loudly calls;
Nor, till the word AGE! he hears again,
With the warm blood his unsheathed knife dare stain.
Because the beasts are urged or driven on,
Some think the AGONAL DAY its name has won: 450
And some one letter from the name withhold,
And say AGNALIA it was called of old.
Or, is it that the victims see, with fear,
Reflected in the lymph the fatal spear;
And that the agony, which they betray,
Its name bestows upon the festal day?
A part as Greek the AGONAL day proclaims
Drawn from the contests of their ancient games:
Of cattle then AGONIA was the name;
And this last cause most probable I deem. 460

V. Ides Jan.—S. L. 286° 16' 34"—Jan. 9.

Howe'er this be, the Sacrificial King,
 This day a ram must to the altar bring :
 From victories won the victim has its name,
 The host—from quelling of an hostile aim.
 Of old, ere pride deformed the general weal,
 A cake, composed of sparkling salt and meal,
 Atoned for sins, in ample sacrifice ;
 The gods were placable, and men were wise.
 The stranger-ship—which through the pathless seas,
 In ponderous freight, earth's distant wealth conveys— 470
 Had not yet brought to our Italian shore
 The precious tears, which Myrrha's fate deplore.
 No frankincense had from Euphrates come,
 Nor India furnished odorous perfume :
 As yet for us no cinnamon had grown,
 And the red crocus threads were still unknown ;
 In Sabine herbs its smoke the altar found,
 And laurels burned with no small crackling sound ;
 A simple rivalry, devoid of ill,
 Esteemed him rich, who, with a rustic skill, 480
 Of weeds or flowers a garland could compose,
 And blend the violet with the fragrant rose.
 In sacred rites the knife no victims slew,
 Nor the bull's entrails yet disclosed to view.
 The sow's blood first 'twas Ceres who desired,
 And for her wrongs the offender's life required.
 The milky seeds in the soft furrows thrown,
 Were by the beastly herd in spring upthrown ;
 The crime brought death. Warned by the wrath divine,
 The goat might well have spared the shooting vine : 490
 To whom, as on the stem his teeth he pressed,
 Such words as these were by some one addressed :
 Goat, know the vine, yet from that vine shall flow
 Juice which shall drench the altar, and thy brow.
 The saying is fulfilled, and sparkling wine
 Bedews his horns before great Bacchus' shrine :
 The sow was justly slain ; the goat too swerved ;
 What have the ox and gentle sheep deserved ?

As ARISTÆUS would the bees deplore,
 Lost with their progeny and honeyed store, 500

V. Ides Jan.—S. L. 286° 16' 34"—Jan. 9.

Thus spoke Cyrene from her coral throne,
 In consolation of her much-loved son:
 Dry up your tears, this loss you may retrieve,
 By Proteus counselled;—but lest he deceive,
 With baffling art resisting your commands,
 With cords you first must firmly bind his hands.
 The crafty stripling found a secret way
 To where the prophet in deep slumber lay,
 On sea-weed beds, within his moss-clad cave,
 Lulled by the sound of the slow-dashing wave. 510
 With skill and care the cords are twined around;
 And, ere he wakes, his aged arms are bound.
 Of his whole art the enchanter tries the range,
 The varying hues in quick succession change,
 Shape fellows shape, but by the bands controll'd,
 His limbs soon reassume their pristine mould.
 With smiles his face he gently raised to view,
 His azure beard glistening with ocean dew:
 Seek you the art, he said, by which you may
 The bees regain! then mark what I shall say. 520
 Of a slain bull the body cover o'er
 With earth; that body will the bees restore.
 The seer's commands the shepherd straight obeys,
 And in the earth the bull's slain carcase lays;
 Forth from it rush the busy fervid hives,
 And thus one death life unto thousands gives.

Fate, too, demands the sheep who luckless seized
 The vervains on the rustic altars placed;
 The village matron's humble sacrifice,
 She heedless tastes, and for that taste she dies. 530
 The wool-clad sheep and ox that ploughs the field—
 What shall be safe, when these their lives must yield?
 See Persia steeds to bright Hyperion send,
 Lest a slow victim the swift god offend.
 The stag which once its life in forfeit paid,
 From Hecate's vengeance to redeem the maid,
 When at her shrine ATRIDES' daughter stood,
 Now for no virgin stains that shrine with blood.
 I the Sappæan tribes have seen, as well
 As those who round the ice-bound HÆMUS dwell, 540

V. Ides Jan.—S. L. 286° 16' 34"—Jan. 9.

A dog in sacrifice to immolate,
 And TRIVIA with its blood propitiate.
 To the rude guardian of the cultured plain,
 An ass is offered by the village train.
 The cause I'll tell : the tale may seem too free,
 Yet such as suits a rustic deity.

When the third Autumn did the wine-press fill,
 And songs were heard on every sun-burnt hill,
 To Greece the accustomed festival came round,
 Of the blythe God with ivy-berries crowned : 550
 Thither repaired each rural god, who loves
 Of cool LYCÆUS the sequestered groves ;
 Old Pan, Sylvanus, and the Satyr crew,
 Who with illicit love the nymphs pursue ;
 And every rural goddess left her cell,
 By mossy fountain, or in woodland dell,
 To join the throng ; and now, no longer coy,
 Became partaker in the common joy.
 Borne on his ass, Silenus too was there ;
 And he who stands the thieves from corn to scare, 560
 With nose of monstrous mould and scarlet dye,
 A constant terror to all birds that fly.
 To a cool secret grove they bend their way,
 Worthy the banquet and the sacred day,
 Adorned with every fruit and every flower,
 Whose sweets enrich the soft autumnal hour.
 There, underneath the trees' wide-spreading shade,
 Their plenteous tables on the sward they spread.
 Bacchus gave wine ; each brought his wreath ; a stream,
 But rarely used, of sparkling water came, 570
 From the live rock in never-ceasing flow,
 As crystal clear, and cold as Thracian snow.—
 The Naiads, some with uncombed flowing hair,
 And some with neatly-braided locks, were there.
 This one, as round the viands she conveys,
 With tuck'd-up gown a well-shaped leg displays,
 Another's bodice, heedlessly untied,
 Betrays the beauties it was meant to hide.
 Her shoulder, careless, she reveals to sight,
 As polished marble smooth, like ivory white ; 580

V. Ides Jan.—S. L. 286° 16' 34"—Jan. 9.

Her draggling robe trails on the grassy plain,
 No shoes nor sandals their soft feet restrain :
 The vintage song they sing, to crown their joys,
 And all is revelry and social noise.
 Here the nymphs tease the youth to love inclined,
 And him whose brows the pine-wove garlands bind.
 Thee, too, Silenus, their sly arts make bold ;
 'Tis wickedness prevents thy being old.
 But him,—the garden's ornament and guard,
 The red Priapus,—of all those who shared 590
 In that day's feast, Lotis alone can move,
 For her he sighs with all the force of love ;
 Her he adores, and seeks in every way,
 With nods, and winks, and smiles his court to pay.
 But scorn to beauty ever is allied,
 And comeliness is followed still by pride.
 When he implores for pity to his case,
 And heaves a sigh, she laughs right in his face.
 'Twas night, and all by wine and sleep subdued,
 On the soft earth in straggling groups were strewed. 600
 Last of them all, upon the grassy ground,
 Where a broad maple spread its branches round,
 Lotis, fatigued with sport, had sunk to rest,
 No anxious cares disturbed her youthful breast.
 Her lover, pained with amatorial woes,
 With breath suppressed, gathering his limbs, arose,
 And step by step, picking his cautious way,
 On tiptoe steals to where the slumberer lay ;
 Thus to the snow-white Nymph's lone couch he steered,
 Fearful lest of his breath the sound were heard. 610
 Close by her side, he lightly pressed the field,
 Deep sleep the while the fair one's senses sealed ;
 Forgetting all, she slept devoid of fear,
 Nor dreamed whom to her she had got so near :
 Joy filled his breast—when in an evil hour,
 Silenus' charger raised a hideous roar.
 A noise that well might have aroused the dead,
 All sleep dispelled : from her the affrighted maid,
 With hands and feet the rude Priapus drove ;
 She fled, and, screaming, wakened all the grove. 620
 But the scorned God, thus amorous out of season,
 By moonlight stood an object of derision.

V. Ides. Jan.—S. L. 286° 16' 34"—Jan. 9.

Death was the doom of him who raised the noise,
In forfeit for his inharmonious voice :
Hence is the Ass a victim still bestowed,
Well-pleasing to the Hellespontic God.

Untouched ye still had been, ye birds that fly
Through the green woods, and range the azure sky,
A blameless race, the votaries of joy,
Who life's brief time in love and song employ ; 630
The fond companions of the blooming flowers,
Who lend a charm to summer's brightest hours ;
Who cheer the labourer as he tills the plain,
The unpaid minstrels of the rural train ;
Who with your chorus hymn the rising day,
Who build your houses on the slender spray,
And with your feathers warm your callow young,—
Ye had escaped, but for your tuneful tongue.
For the Gods think, and surely they can tell,
That you their inmost purposes reveal : 640
Nor without cause, since what they mean to do,
Now by your wings, now by your voice you shew.
The birds, long safe, a stern decree destroys,
And in the tell-tales' death the Gods rejoice.
Hence, often whilst her widowed consort mourns,
The white-dove on the blazing altar burns ;
Not the defended Capitol can save
The goose, whose liver Isis' platters crave ;
The crested cock, who watchful hails the light,
By night is slain unto the Goddess Night. 650

Meanwhile, the Dolphin leaves dark ocean's bed,
And o'er his native waves uprears his head ;
Bright in the East his spangled form appears,
And with its light the wandering seaman cheers.
To-morrow's light will mark Mid-winter's gloom,
And the past half match with the part to come.

IV. Ides. January.—S. L. 287° 17' 17"—January 10.

III. Ides. Jan.—S. L. 238° 17' 59"—Jan. 11.

When next Aurora leaves TITHONUS' bed,
 And o'er the East her roseate blushes spread,
 Then shall the sacrifice by her be seen,
 Made by the Pontiff to the Arcadian Queen. 660
 Thee, too, this day shall to thy temple bring,
 JUTURNA, sister of RUTULIA's King :
 Hard by those Virgin Waters stands thy Fane,
 That bound by ambient sweep the Martial plain.
 To find why these have joined the heavenly throng,
 And of the rites which to their shrines belong,
 Where shall I seek one skilled my course to guide,
 And steer my bark through the mysterious tide ?
 Do thou, CARMENTA, the strange facts declare,
 On thee the charms of song that name confer, 670
 My purpose favour, and inspire my lay,
 Lest from the truth in this attempt I stray.

A Land there is much older than the Moon,
 If of itself its tale as true we own,
 And to its people yield the place they claim,
 Who from great ARCAS boastful draw their name.
 Here lived Evander, of both parents proud,
 Yet nobler from his sacred mother's blood ;
 Who, when the ethereal fires her breast had filled,
 The Fates' decrees in tuneful song revealed.— 680
 She spoke of perils to herself and son,—
 Trust for her word the by-gone time had won ;
 He with his too-wise mother doomed to roam,
 Arcadia leaves and his Parrhasian home.
 Down his young cheek as falls the trickling tear,
 She cries—With manly mind thy fortune bear ;
 Such is thy fate ; thou by no fault art driven,
 But by a God : we fly the ire of heaven.
 Let not misfortune, then, too heavy weigh,
 'Tis something still when ills from guilt are free, 690
 And hope and fear in just degrees we find,
 To rise and fall as is the conscious mind.
 Nor, as the first to endure these evils, mourn ;
 The great of old this tempest's rage have borne :
 Suffering the same, driven from his native land,
 Cadmus, an exile, sought Ausonia's strand ;

III. Ides. Jan.—S. L. 288° 17' 59"—Jan. 11.

Tydeus, Pagasic Jason bore the same,
 And those whom 'twere a tedious thing to name.
 A native land the brave find every-where,
 As spread to fish and birds the sea and air. 700
 Nor through the year do wintry tempests reign,
 And (trust me) spring to you will come again.

Cheered by her voice, his home Evander leaves,
 His well-built ship rides proudly on the waves,
 Before the prow the curling billows roar,—
 He now approaches green Hesperia's shore.
 By wise Carmenta taught, his course he guides
 To Tiber's stream, and stems the Tuscan tides ;
 Where the Ferentine sands their shoals extend, 710
 And at the ford diverging pathways end,
 The rising bank shaded with trees he viewed,
 And scattered huts in rural solitude.
 Close to the helm the Sibyl took her stand,
 And fierce controlled the astonished steersman's hand ;
 Loose flowed her locks, her eyes with fury glowed,
 And her breast heaved with future time's forbode ;
 With outstretched arms to the right bank she turned,
 And thrice with insane foot the deck she spurned ;
 Scarce, and but scarce, Evander could restrain
 Her eager haste to leap upon the plain. 720

Ye Gods, she cried, who make this land your care,
 Which shall new Gods ere long on heaven confer ;
 And Thou, famed land, by us through peril sought,
 The cherished hope of many an anxious thought !
 Ye Fountains, Streams, who in perennial flow,
 Wealth on this hospitable soil bestow !
 Ye rural Deities, and Naiad throng,
 Ye Nymphs to whom these sacred groves belong,
 All hail !—May you with favouring omens own
 The advent of myself and of my son : 730
 And may this foot, protected by your power,
 With lucky tread impress a friendly shore.
 Am I deceived ? or do I rightly see
 These hills become huge piles of masonry ?
 Far-distant nations here their tribute give,
 And from this earth all earth its laws receive ?—

III. Ides. Jan.—S. L. 288° 17' 59"—Jan. 11.

Fate to these mountains gave the World of old ;
 Strange ! that the place should this high fortune hold.
 Dardanian ships shall touch this peaceful shore,
 And Woman prove the cause of war once more. 740
 Why clad in arms, dear Pallas, thus appear ?
 Why should my grandchild rush thus young to war ?
 Yes, let your youthful arm the javelin wield,
 Brace the bright corslet, and the brazen shield ;
 Let your high helmet nod with waving plumes,
 Since of your death a great Avenger comes.
 The vanquished still victorious shall remain,
 And Troy, o'erthrown, shall yet arise again :
 Eternal glory compensate her woes,
 And her vast ruins bury all her foes. 750
 Let conquering flames high Pergamus devour,
 Those walls constructed by great Neptune's power ;
 In vain the Argive chiefs concert its doom,
 The world shall be its monument and tomb.
 Through hostile flames, and thronging hostile spears,
 Heaven's sacred pledges, lo ! Æneas bears,
 And with those sacred pledges bears away
 His aged Sire, more sacred still than they.
 Do thou, pure Vesta, to Troy's Gods assign
 A safe asylum in thy sacred shrine : 760
 One shall arise in time this debt to pay,
 You and the world to guard with boundless sway ;
 And double reverence be on you bestowed
 When your High Priest himself shall be a God.
 With the Augusti rests, by fate's command,
 The sacred power to guard their native land ;
 Their minds new glories shall to it unfold,
 Their steady hands the reins of empire hold :
 The son and grandson of a God shall share,
 With divine wisdom, in their father's care ; 770
 And, though unwilling, shall at length partake
 In the state's honours for the people's sake,
 And, as in future times to me shall rise
 Perpetual altars, rich in sacrifice,
 So shall divine Augusta Julia be
 Adored, a new and present Deity.—
 Under such omens on our fields she sprung,
 And in mid-song restrained her prescient tongue.

III. Ides. Jan.—S. L. 288° 17' 59"—Jan. 11.

Evander now stood on the Latian ground ;
 (Ah ! happy he, who such an exile found !) 780
 Soon 'midst the woods new mansions intervene,
 And cultured fields diversify the scene ;
 From wide Ausonia friends in troops repair,
 Nor was one greater than the Arcadian there.
 Bearing the club, clothed in the Lion's spoils,
 A Hero comes, victorious from his toils :
 Doomed to encounter perils from his birth,
 Journeying to scan the circuit of the earth.
 And now he brings, from Erytheia's shore,
 The captive oxen to Evander's door : 790
 A hospitable roof the mansion yields,
 The steers unheeded range the fertile fields.
 'Twas morn ; awake, the Argive guest perceived
 His herd in number of two bulls bereaved.
 No trace the cattle to his search betrayed,
 By Cacus backward to his den conveyed.
 Cacus, the Aventine's terror and disgrace,
 Grievous to all that travelled near the place ;
 Terror his face, his strength, his size inspire,
 And Vulcan was the hideous monster's sire ; 800
 His house a cave ; long windings hid the place,
 Which scarcely prowling beasts of prey could trace ;
 Men's heads and arms were hung his door around,
 And human bones made white the squalid ground.
 Offspring of Jove, for travel you prepared,
 With the remainder of your ill-watched herd ;
 When the stolen pair their cries, hoarse bellowing, send,
 I hear the call, he says, and shall attend.
 Led by the voice through the dark, pathless wood,
 Before the impious caves the avenger stood. 810
 He with a mountain crag had closed the road,
 Ten yoke of oxen scarce had moved that load.
 To move the rock the bold Alcides tries,
 And his broad shoulders to the task applies,
 Shoulders which once did heaven's whole weight sustain ;
 He heaves,—it moves,—it rushes on the plain ;
 Torn from its seat, it falls with thundering sound,
 And in its fall spreads desolation round.
 Then hand to hand the mortal combat raged,
 And Cacus first with stones the battle waged, 820

III. Ides. Jan.—S. L. 288° 17' 59"—Jan. 11.

And trunks of trees ; which finding weak in force,
 To his sire's arts the coward had recourse.
 Forth from his bellowing mouth devouring flame
 And poisonous smoke in livid torrents came,
 A living image of Typhœus' ire,
 And Ætna's blaze commixt with lightning's fire.—
 Alcides then began his might to shew,
 And, in his turn, attacked his furious foe :
 With his whole strength he drew his knotty mace,
 And three and four times smote the felon's face. 830
 He falls ; whilst streams of blood the flames confound,
 With his broad breast he, dying, beats the ground.
 One of the bulls to the almighty Jove,
 The victor immolates, in filial love ;
 And calls Evander and the rustics all,
 To join with him in the high festival.
 An Altar, too, he to himself has placed,
 Which with the name of Greatest now is graced ;
 Here, where you see the town spread o'er the plain,
 And from the Ox one part its name obtain. 840
 Nor ceased Evander's mother to declare,
 With tongue prophetic, that the time was near,
 When the wide earth, reduced again to peace,
 To her own Hercules would grant release ;
 And he a God, each labour overcome,
 Assume his place in his paternal home.
 And as the Sibyl, whilst this earth she trod,
 Lived long and happy in this loved abode ;
 So, of the Month under great Janus' sway,
 She for herself retains one sacred day. 850

Ides of January.—S. L. 290° 19' 19"—January 13.

When with the Ides the morning light returns,
 The priest a wether in Jove's temple burns.
 This day each province to the People came,
 And your Grandsire obtained the Augustan name.
 Read o'er the tablets of each noble hall,
 That word in glory shall excel them all.
 Let Scipio boast of Africa the spoils,
 And bold Servilius his Isauric toils ;

Ides of Jan.—S. L. 290° 19' 19"—Jan. 13.

Their conquests the Metelli may repeat,
 Of wild Numidia and of wealthy Crete ; 860
 Numantia with Æmilius be combined,
 Or with Valerius Messana joined ;
 And Germany to Drusus may bequeath,
 At once a glorious name and glorious death ;
 His laurels twined with cypress we beheld,
 And mourned the joys of that victorious field.
 If vanquished names to victors yield applause,
 The world to Cæsar offers all it has.
 From some one fact there are who draw renown,
 Some chain, some crow, or some subjected town ; 870
 Thy title, Magnus, will attest thy fame.
 But Cæsar's power was greater than a name.
 Although no rank the Fabian can excel,
 Which by their deeds that race deserved so well ;
 Yet all these honours will but mortal prove,
 His he participates with heavenly Jove.
 We call august whate'er we sacred own,
 Through laws, through custom, or religion known ;
 August the laws of Rome's imperial state,
 The temples which our Pontiffs consecrate : 880
 This word in augury we see displayed,
 And whatsoe'er Jove augments by his aid.
 May Jove our chief's protector ever stand,
 Augment his power, augment his wide command ;
 May civic honours be his rich reward,
 And oaken crowns his mansion's threshold guard !
 Auspicious Gods, your favouring omens lend,
 And of so great a name the heir defend :
 May he at length with Cæsar's fortune reign,
 And of the ponderous world the load sustain ! 890

XVIII. Kalends of February.—S. L. 292° 20' 33"—January 15.

When the third Titan shall his course renew,
 And the past Ides regard with backward view ;
 Then shall their rites the sacerdotal train
 To the Parrhasian goddess bring again :
 Ausonian dames, of old, the honour claimed
 To ride in chariots, still Carpenta named ;

XVIII. Kal. Feb.—S. L. 292° 20' 33"—Jan. 15.

That name itself, as I have long believed,
 We from Evander's mother have derived :
 But when in time that honour was denied,
 Each matron, to revenge her injured pride, 900
 Resolves that wrong with greater to requite,
 And let man perish ere he see the light.
 The Fathers reprehend the audacious deed,
 Yet still the withdrawn privilege concede ;
 And to Carmenta sacrifices twain,
 This for the youths, that for the maids, ordain.
 Within her chapel's consecrated room
 Let no one, wearing leather, dare to come ;
 A lifeless skin the flame contaminates,
 And all such guests the Nymph abominates. 910
 If you delight in rites of former times,
 Assist the priest and listen to his rhymes :
 In the recital of his antique prayers,
 Names will be found which ne'er have reached your ears ;
 With prayer he Porrima propitiates,
 And to Postverta humbly supplicates.
 With thee, Mænaliam Nymph, these two unite,
 Thy sisters, or companions of thy flight ;
 To sing of times long past the one inspires,
 The other fills with true prophetic fires. 920

XVII. Kalends of February.—S. L. 293° 21' 8"—January 16.

One fair as light, with placid beauty graced,
 The coming morn has in her temple placed ;
 Upon yon hill the snow-white fane appears,
 Where her high steps the lofty Juno rears.
 Thou, CONCORD, from that mountain's frowning brow,
 Wilt now survey the Latian crowd below.
 Firm and secure thy holy fabric stands,
 Restored to us by consecrated hands.
 Furius of old, (the Etruscan cities stormed,) 930
 Had made a vow, and had that vow performed ;
 For Rome refused the Senate's power to own,
 And feared the wealth by her own valour won.
 A better cause now bids the dome arise,
 And better omens brighten in the skies ;

XVII. Kal. Feb.—S. L. 293° 21' 8"—Jan. 16.

Dishevelled locks, lo ! Germany displays,
And at your feet, great Chief, her offerings lays.
Hence vanquished gifts before Rome's Gods you place,
And to revered Concord temples raise ;
An endowed Altar proves your mother's love,
Alone found worthy of the bed of Jove. 940

XV. Kalends of February.—S. L. 295° 22' 16"—January 18.

These things gone by, the pomp and shews now o'er,
And order reigning in Rome's streets once more,
Then, leaving Capricorn, the vagrant Sun
Through young Aquarius' Sign his course will run.

IX. Kalends of February.—S. L. 301° 25' 6"—January 24.

But let the day seven times illumine the plain,
And the seventh night assume her silent reign,
In the wide compass of the concave sphere,
No lingering ray from Lyra will appear :
And ere the dawning faintly streak the sky,
Far from our sight the Lion's Heart will fly. 950

VIII. Kalends of February.—S. L. 302° 25' 29"—January 25.

Thrice have I sought, and four times searched with care,
The Fasti Roll, which regulates our year ;
Yet I can find no day of certain date,
To the Sementine Feasts appropriate—
When thus the Muse, for she my doubt perceived :
Why, since the Feasts are held, should you be grieved,
And in the Roll's vain search perplex your mind,
With that for which no stated day you find ?
For though no constant day be set apart,
Through ancient custom, or by modern art, 960
Yet in each coming year the time is known ;
'Tis when the seed into the earth is thrown.
Ye oxen, crowned in your full stalls, remain,
With tepid Spring your work will come again.
Let the stout hinde, his warfare at an end,
From the strong beam his furloughed plough suspend ;

VIII. Kal. Feb.—S. L. 302° 25' 29"—Jan. 25.

There let the spade and harrow too be found—
 The frigid earth now shudders at a wound.
 Ye farmers, who in husbandry would thrive,
 Unto the soil some little respite give ; 970
 Give to the men who cultivate that soil,
 Some little respite from their yearly toil,
 To enjoy awhile the rest which nature yields,
 Ere they renew the labours of the fields.
 Now let the villagers their pomp display,
 And with lustrations hold the festal day ;
 From village altars annual incense rise,
 And hymns in rustic chorus mount the skies.
 On Earth and Ceres their own gifts bestow,
 Corn, with the entrails of a pregnant sow ; 980
 Blessings from both in equal bounty come,
 This yields us fruits, that for their growth yields room ;
 Partners in work, a better age they led,
 And for harsh acorns gave us wholesome bread.
 Let plenteous harvests well-spent labours crown,
 And satiate with gain each greedy clown.
 May the sound grain with shoots prolific grow,
 Nor the new grass be burnt with freezing snow.
 In seed-time may warm gales their influence lend,
 And on the latent seed soft showers descend ; 990
 Nor to the waste of birds our furrows yield,
 Those constant foes of every new-sown field.
 Ye, too, ye ants, the grain new-scattered spare,
 After the harvest ye shall have your share ;
 Green let it grow, from rust and mildew heal,
 Free from the season's fault, a sickly pale ;
 Neither in sterile leanness pine away,
 Nor in rank fulness, through its wealth, decay ;
 Within our cultured fields no darnel rise,
 No envious tares molest the observer's eyes ; 1000
 May golden wheat our level plains adorn ;
 Our swelling hills shine bright with waving corn ;
 In thronging ranks the spiky rye aspire,
 And hardy oats, that twice must feel the fire.
 Large be the product from each various soil,
 Amply to compensate the labourer's toil.

VIII. Kal. Feb.—S. L. 302° 25' 29"—Jan. 25.

Such are my prayers, ye swains, such be your own,
And may each Goddess our joint wishes crown !

Long time had War men's minds in thralldom held,
And o'er the ploughshare the fierce sword prevailed ; 1010
Unto the battle-horse the bull gave way ;
For busy scythes, spears glistened in array ;
The scaly corslet clothed the rustic's breast,
And on his brows the ponderous helmet pressed.
Thanks to the Gods, and to your gracious House,
At length Peace came to consummate our vows ;
Plenty with her returned to bless our plains,
And at our feet War now lies bound in chains.
Once more the willing ox the yoke may own,
And in the furrows the glad seed be thrown ; 1020
Peace favours Ceres with maternal love ;
Ceres of Peace the darling still will prove.

VI. Kalends of February.—S. L. 304° 26' 10"—January 27.

Its ruddy light when morning shall display,
The sixth before the approaching Kalend's day,
Then comes the time, when from the opening skies
The Sons of Leda saw their temples rise :
To the Twin Gods, like them of race divine,
The Brothers have composed this sacred shrine,
Near to the lake that bounds the Martial plain,
Whose waters still JUTURNA's name retain. 1030

III. Kalends of February.—S. L. 307° 26' 58"—January 30.

To thy blest Altar, PEACE, our song must tend
This day, the second ere the month will end ;
Come, crowned with laurels from the Actian Bay,
And mildly deign here to prolong thy stay.
Without a foe we for no triumphs care,
Thou to our chiefs more glorious art than war.
Let arms to controul arms alone be borne,
Nor aught but festal calls sound from the horn.
Let both the worlds confess the JULIAN sway,
With fear, or else with love, its laws obey. 1040

III. Kal. Feb.—S. L. $307^{\circ} 26' 58''$ —Jan. 30.

Incense, ye priests, on peaceful flames bestow ;
 Let the white victim's front receive the blow ;
 And to the willing Gods prefer your prayers,
 That, through a series of long-circling years,
 The illustrious House from which our blessings come,
 May with its peace endure to guard our Rome.

II. Kalends of February.—S. L. $308^{\circ} 27' 10''$ —January 31.

Now for awhile my labours I suspend,
 Since with its Month the Book can have its end. 1048

OVID'S FASTI,
OR
ROMAN CALENDAR.

BOOK II.

ANOTHER Month another Book demands ;
Janus gone by, the Muse her wings expands,
And, as in upward flight she mounts the skies,
To each new day new morning hymns arise.
Now, whilst her aid shall grant us prosperous gales,
In bolder course extend the swelling sails ;
Seaward with steady hand direct the prow,
Trim every yard, and let the good ship go !
Small was of late our bark's frail symmetry,
Afraid to stem a yet untravelled sea ; 10
Though brisk the crew, as I remember well,
When youthful warmth of Love in rhymes would tell :
A sacred theme now claims my serious care,
To sing the appointed Fasti of the Year.
Who would have thought my course would this way tend,
Or on these shores my troubled voyage end ?
This is my warfare, and these arms I wield,
Nor from all duty is this hand withheld.
If from my arm no spear derive its force,
Nor my mailed weight oppress the warrior-horse, 20
No ponderous sword my soldier-thigh become,
Nor o'er my helmet wave the graceful plume ;
(Clad thus in arms, thousands your throne surround,
Nor in such rivalry will I be found ;)
Yet with true heart, great CÆSAR, I aspire
To speak your praise, and strike the sacred lyre.
Then come propitious, if one moment's care
From tranquillizing nations you can spare.

The expiations of offences bore
 The name of Februa, in days of yore ; 30
 And still the language of our modern days,
 Strong confirmations of that word displays.
 The Pontiff from the King and Flamen seeks
 The Februan wool to cleanse the striplings' cheeks,
 Who, smeared with blood, before the Altar stand,
 When the white Bull falls by the Lictor's hand.
 The roasted corn with salt, as cleansing things,
 Which from the Flamen's house the Lictor brings,
 The branches, too, cut from the verdant pine,
 Whose spiky leaves the priest's chaste brows entwine, 40
 And fragrant yield a purifying flame,—
 Each in its turn obtains the Februan name.
 I the Flaminian saw the Februa crave,
 And in return the pine-tree wand they gave.
 Whate'er could expiate the guilty mind,
 Our unshorn sires as Februa these designed.
 From these the Month was called :—Lupercal bands
 Then traverse in swift course our Roman lands ;
 And, as they scourge the ground with Goat-skin thongs,
 Maintain they expiate its former wrongs. 50
 Whether the season then more pure becomes,
 When funeral rites have pacified the tombs,
 And healthful gales attend the rising sun,
 Soon as the Feral days their course have run,
 A cure for wickedness, and every woe,
 Our sires believed that Cleansing could bestow.
 From Greece the custom came ; for Greece esteems
 Those free from guilt who bathe in sacred streams.
 Thus did old Peleus once Patroclus lave,
 And free from stain in the Hæmonian wave ; 60
 As, in that same Hæmonian stream before,
 Acastus Peleus freed from Phocus' gore.
 The Phasian sorceress, in her fiery car,
 Borne by yoked dragons through the liquid air,
 To credulous Ægeus supplication made,
 And from him won an undeserved aid.
 In Naupactean Achelous' flood,
 His horrid hands, stained with his mother's blood,
 Alcmaeon bathed :—Cleanse me from crime ! he cried,
 Nor by the stream was his request denied. 70
 Ah, vain the hope ! and far too easy they,
 Who think that water takes such guilt away !

But Janus' month, (that you the truth may hear,)
 Of old, as now, began the Roman year.
 The month, now after January placed,
 In order of the ancient months came last ;
 And in that month, to terminate the round,
 The sacred feasts of Terminus were found.
 For Janus justly claimed the foremost place,
 As giving entrance to the crowding days ; 80
 Last came the Month whose honours we bequeath,
 To the lone tenants of the realms of death.
 These the Decemvirs afterwards transposed ;
 And placed that second which the year had closed.

Kalends of February.—S. L. 309° 27' 20"—February 1.

When the new Month had entered on its way,
 By the fixed barrier of the Kalend's day,
 New Fanes to Juno Sospita were raised,
 And near the Phrygian Mother's temple placed.
 Where are the temples now, you wish explained,
 To Juno on these Kalends once ordained ? 90
 Fallen to decay ; no more the place is found,
 By length of days made level with the ground.
 But lest the rest to equal ruin fall,
 Our sacred leader's care protects them all :
 Through him no age is by our temples known ;
 Nor men alone, but Gods his favours own.
 Founder, restorer of their shrines below,
 On thee like favours may the Gods bestow !
 May they prolong thy life through many a year,
 And stand thy guardians in their Temples here. 100
 Now to the Asylum's grove the crowds have hied,
 Where Tuscan Tiber seeks the azure tide :
 To Numa's sacred shrine the people come,
 And to the Thunderer's Capitolian dome.
 A sheep of two years old great Jove demands,
 Where his high Temple o'er the Fortress stands.
 The cloud-wrapt south-wind oft brings heavy rains,
 Or snows in cumbrous loads oppress the plains.

IV. Nones of February.—S. L. 310° 27' 28"—February 2.

When the next Titan shall his course restrain,
 On the dark shores of the Hesperian main, 110

IV. Nones Feb.—S. L. 310° 27' 28"—Feb 2.

And from their necks his purple steeds resign
The burnished yokes, that rich with jewels shine,
Some one, perhaps, who scans the starry sky,
With careful watch, incontinent may cry—
Where is the Lyre, which on the by-gone night,
Far in the north shot forth its feeble light?
And as around he throws his searching eyes,
Sudden he sees the tawny Lion rise.

III. Nones of February.—S. L. 311° 27' 33"—February 3.

The star-formed Dolphin, which we lately knew
In heaven conspicuous to our upward view, 120
On the next night withdraws his spangled head,
And sinks to rest in ocean's oozy bed.
Whether he aided Neptune's amorous fire,
Or with its master bore the Lesbian Lyre,
What land so rude as not his fame to own,
Or to what sea is not Arion known?
His voice appeased the waves' tumultuous throng,
And stayed the flowing rivers with its song.
Oft in full chase, by that soft voice disarmed, 130
The wolf would leave the timid lamb unharmed;
Fired by those sounds, inspired with martial glow,
The flying lamb would face his ravenous foe;
Under one shade would rest the hare and hound,
And near the lioness the stag be found;
The bird of Pallas would its strife forego,
To sit in friendship with the chattering crow;
The dove no more would from the falcon fly,
But with him mount on sportive wings the sky.
Arion's song even Cynthia would admire, 140
As if Apollo's self had struck the lyre.
Arion's name filled rich Sicilia's plains,
And wide Ausonia rang with lyric strains:
Thence, homeward bound, a stranger's ship he hired,
And thus conveyed his wealth by art acquired.
Dreadful, perhaps, the waves might seem to thee;
But, than that ship, more safe the stormy sea!
For, with drawn sword, the master stood in view;
And with him stood in arms the conscious crew.

III. Nones Feb.—S. L. 311° 27' 33"—Feb. 3.

Wherefore that sword ? the ship your care demands,
 Such arms as these suit not a pilot's hands ; 150
 Fearless he said, my life I'll not require,
 But let me once more touch my favourite lyre.
 They grant him leave ; and laugh at his delay,
 Curious to hear the hapless minstrel play.
 A crown he chose, to bind his comely hair,
 Which Phœbus' self might have been proud to wear ;
 And o'er his shoulders threw, with graceful pride,
 A mantle twice in Tyrian purple dyed.
 With practised hand the magic chords he tried,
 Which, faithful to the touch, in song replied ; 160
 Such plaintive notes from dying swans arise,
 When through their temples the winged arrow flies.
 Adorned, he forthwith springs amid the waves ;
 The azure spray the painted vessel laves :
 Then, as they say, if it can be believed,
 A Dolphin's crooked back his weight received.
 Holding his harp, Arion ploughed the main,
 And paid his transport with his tuneful strain,
 Whilst the rude waves, in calm collected round,
 Ceased from their clamour to attend the sound. 170
 The pious fact the Gods beheld, and Jove
 Transfers the Dolphin to the realms above ;
 To mark the place, nine lucid stars bestows,
 Where still his form in beaming splendour glows.

Nones of February.—S. L. 313° 27' 33"—February 5.

O that I could the thousand sounds employ,
 That sang Achilles and the wars of Troy,
 And feel my heart with that pure flame inspired
 Which once the breast of mighty Homer fired !
 Why did I venture madly to rehearse
 Heroic deeds in Elegiac verse ? 180
 Or with my feeble harp attempt a theme,
 Beyond the range of its contracted scheme ?
 Whilst in unequal lines these Nones I sing,
 Which to the Fasti their chief honours bring,
 My genius fails, the task my strength o'erpowers ;
 Yet still, to celebrate the day is ours.

Nones of Feb.—S. L. 313° 27' 38"—Feb. 5.

This day as yours the Roman people own,
 On which, arrayed round your imperial throne,
 The assembled Tribes, our Knights, and Senate stand,
 To hail you, Father of their Native Land ! 190
 Well may our zeal that honoured name afford,
 By deeds approved, before we spoke the word.
 Beyond even Rome's proud sway your cares extend,
 Of the whole world the Father and the Friend :
 That holy name you justly merit here,
 Which Jove himself holds in his heavenly sphere.
 The Father of the Gods he is designed ;
 And you no less the Father of Mankind.
 Do thou, too, Romulus, precedence yield,
 And quit the station thou so long hast held. 200
 Thy humble walls a stripling could o'erleap ;
 His massy bulwarks Rome in safety keep.
 You Cures and Cænina overthrew,
 And Tatius' self your youthful valour knew ;
 O'er the broad earth his conquering Eagles fly,
 Far as the Eastern and the Western sky.
 How shall thy conquests, poor and low, compare
 With those whose bounds are the wide sea and air ?
 By violence thy Romans gained their wives,
 His chaste example regulates our lives ; 210
 All plunder found a refuge in thy Grove,
 He seeks from us all evil to remove :
 Force was thy law, he to the law gives force,
 And of corruption stops each poisonous source.
 Thy kingly pride the name of Lord preferred,
 The name of Prince he on himself conferred.
 A brother's blood against thy fame still cries ;
 He granted pardon to his enemies :
 Thy divine Sire Godhead on thee bestowed ;
 But he, a mortal, made his Sire a God. 220

The Trojan Youth, whose stars but faintly gleam,
 Stands half immersed in the dark Ocean's stream ;
 With out-stretched arm his golden Urn he heaves,
 And dashes with Nectarean dew the waves.
 Let those rejoice who Boreas' blasts may fear ;
 The rising Zephyrs brings us softer air.

V. Ides of February.—S. L. 317° 27' 21"—February 9.

On the fifth morn, the star that leads the day,
Bright in the East, shoots forth his golden ray;
And in fit splendour drest, proclaims the time,
When Spring returns to cheer our Northern clime. 230
Be not deceived, still chilling frosts remain,
Reluctant winter scarce will quit the plain;
Wrapt in dark clouds and storms he seems to lour,
And still gives indications of his power.

III. Ides of February.—S. L. 319° 27' 1"—February 11.

When sable night assumes her throne on high,
O'er the far limit of the Eastern sky,
The Warden of the Bear both feet will shew,
Which with rich star-bespangled sandals glow.
In sylvan chase Diana loved to rove,
Through wood, through forest, and through secret grove; 240
To her the Hamadryads would repair,
And amongst them Callisto still was there.
The Goddess' bow she touched, and on that bow
Called to bear witness of her virgin vow,
Her purpose Cynthia praised; your faith maintain,
And be, she said, the chief of all my train.
She had been chaste but for her beauteous frame;
Mortals she shunned, from Jove her ruin came.
Warm from the chase, Diana had returned,
While yet the Sun with noon-tide splendour burned; 250
A grove she reached, of dark oaks was the shade,
Where a deep pool its icy waters spread.
Here, said the Goddess, where the holm-oaks wave,
Let us, Tegeean Maid, together lave.
Callisto's cheeks assumed a crimson hue
At the false name, no longer now her due.
The Nymphs were also called, they straight complied,
And at the word their garments laid aside.
Alone Callisto to comply delayed,
And by extreme delay her shame betrayed. 260
Her clothes put off, her shape no more concealed,
By her own bulk her error is revealed.
Lycaon's perjured Heir, the Goddess cried,
Hence! nor pollute this chaste and crystal tide;

III. Ides of Feb.—S. L. 319° 27' 1"—Feb. 11.

Fly from my presence, nor ere dare again
 To be the associate of this virgin train.
 The Moon had ten times filled her orb with light,
 And, waning ten times, vanished from the sight;
 When sad Callisto, driven from her home,
 Once happy there! a mother had become— 270
 The guilt was Jupiter's, the suffering hers:
 Juno enraged, a wild beast's shape confers,
 And as she saw her rival's deformed face,
 Now let him seek, she cried, that dear embrace;
 A squalid Bear, she through the mountains roved,
 Who lately was by Jove himself beloved.—
 Unto the boy Three Lustres were complete,
 When with her Son the transformed Mother met;
 Raving she stood, as if her child she owned,
 And in wild sounds, her only words, she moaned. 280
 In ignorance, the Youth too surely then
 Had with his dart his wretched parent slain,
 But that the pity of Almighty Jove
 Transferred both sufferers to the realms above.
 As two contiguous Signs they now appear;
 The foremost that which men have called the Bear;
 Still, as she turns, the other following bends,
 And like a Warden on her steps attends.
 Vengeful Saturnia hâstens to implore,
 And, sueing, gains from hoary Tethys' power, 290
 That, though on high the Northern Bear may gleam,
 She ne'er shall bathe by touch of Ocean's stream.

Ides of February.—S. L. 321° 26' 33"—February 13.

From rustic Faunus' Altars fumes arise
 Upon the Ides, in stated sacrifice;
 Where the low Isle the Tiber's stream divides,
 And, like a ship, stems its descending tides.
 This was that day on which, as records tell,
 Three times one hundred and two Fabii fell;
 In Veii's fields, repressing hostile pride,
 The band of brothers for their country died. 300
 One house had dared the shock of war to brave,
 And kindred hands enlist the state to save.

Ides of Feb.—S. L. 321° 26' 33"—Feb. 13.

Their onward march the generous warriors held,
 Each fit to lead an army to the field ;
 Through the Carmental gate to Veient land,
 The nearest road is on the dexter hand ;
 Sacred to Janus' power we hold the place,
 Who guards each thoroughfare with double face.
 Ye Romans, of that right-hand porch beware,
 Pass not that way ! there is an omen there. 310
 Through it the Fabii issued to the plain ;
 Three hundred went, but none returned again :
 No fault pertains unto those antique towers,
 Yet on their battlements an omen lours.
 Soon as, with hurried march, the cohort came
 To the dark Cremera's rapacious stream,
 By wintry rains with turbid waters filled,
 Their camp they pitch, in war's dread science skilled.
 Without delay to battle forth they go,
 And sword in hand attack the Etrurian foe ; 320
 Even as fierce lions, from the Lybian rocks,
 Through the broad fields invade the scattered flocks,
 The routed foe receives dishonest wounds,
 And Veient blood reddens the Tuscan grounds.
 Again they fight, again they victory gain,
 Yet lessened still the conquerors' ranks remain.
 When open fight no more the vanquished dare,
 Ambush and secret arms their chiefs prepare.
 A plain there was, and hills inclose that plain,
 A wood where beasts might hold their savage reign : 330
 A few, as if dispersed, midway they place,
 With cattle luring to a forage chase ;
 Beneath the covert of the inclosing wood,
 The rest concealed in firm battalia stood :—
 Lo ! as a torrent, which fierce rains have swelled,
 Or snows that to the tepid Zephyrs yield,
 Rushes o'er fields, and roads, and cultured grounds,
 Bursting its banks and all its former bounds,
 So furious rush the Fabii from their hill,
 And with excursions the wide valley fill. 340
 Those whom they see they scorn, devoid of fear
 Pursue ; nor think of other danger near.
 Why, kindred heroes, rush in furious tide ?
 A subtle foe is sure a dangerous guide.

Ides of Feb.—S. L. 321° 26' 33"—Feb. 13.

Your simple nobleness knows no disguise ;
 Beware ! in ambush treacherous danger lies.
 Heedless, in hot pursuit they hurried on,
 And generous valour was by fraud undone :
 Forth from their ambush leaped their latent foes,
 Whilst of erected spears a forest rose. 350
 How can a few that mighty host sustain ?
 Or where can hope in such a time remain ?
 As the stout boar, in eager chase pursued
 Through the deep marsh, or the Laurentine wood,
 Driven to despair, arrests his flying course,
 And stands at bay, and gathers all his force,
 With brightening tusks dispenses deadly wounds,
 And raging dissipates the foremost hounds,—
 At last he falls : and thus, too, fell the brave,
 Whilst they alternate wounds received and gave. 360
 One day sent all the Fabii to the war ;
 One day consigned them all to Pluto's care.
 That this Herculean seed might still remain,
 Even to consult the Gods themselves might deign.
 One boy alone, unfit in arms to strive,
 Of all the Fabian race was left alive,
 In after times a Maximus to give,
 Who, by delay, Rome's fortunes might retrieve.

XVI. Kalends of March.—S. L. 322° 26' 16"—February 14.

Contiguous placed, three Constellations shine,—
 The Crow, the Cup, and Snake in lengthened line. 370
 Upon the Ides they still withhold their light,
 But rise to view upon the following night :
 Why to one group these Three should thus belong,
 Shall now become the subject of my song.

Apollo once a Feast to Jove prepared ;
 (Fear not, our tale in few words shall be heard ;)
 Go thou, my bird, he said, and quickly bring
 A cup of water, from the living spring ;
 But see thou do not on thine errand stay ;
 Till thy return our feast we must delay. 380
 In her bent claws, a glittering Cup of Gold,
 The Crow sustained, of curious antique mould.

VI. Kal. Mar.—S. L. 322° 26' 16"—Feb. 14.

Obedient to the word, she upwards springs,
 And beats the aerial path with purple wings.
 The fig-tree grew with hard fruit laden round ;
 Tried with her beak, it still unripe was found.
 Forgetful of the order of the God,
 The Crow, they say, beneath the fig-tree stood,
 Expecting that the progress of the year
 Might luscious sweetness on the figs confer. 390
 Sate at length, a Snake of monstrous size
 She seized, and with it to her Lord she flies ;
 Grasped with her nails, the speckled Hydra rolled
 In varying coils of purple, green, and gold.
 In seeming haste the Crow lays down her spoil,
 And with fictitious words seeks to beguile.
 The cause of my delay, lo ! here I bring ;
 This Snake beset the living fountain's spring ;
 To no entreaty would the waters yield,
 But from my pleasing duty me withheld. 400
 Lies to thy fault thou addest, Phœbus cried,
 And from the all-seeing God the truth wouldst hide :
 Henceforth, to punish thy temerity,
 Whilst the green fig hangs milky on the tree,
 For the bright fountain thou in vain shalt long,
 Nor in cool water dip thy lying tongue,—
 He said, and placed, that fact to testify,
 The Snake, Crow, Cup, perennial in the sky.

XV. Kalends of March.—S. L. 323° 25' 58"—February 15.

The third Aurora from the Ides displays
 The stripped Luperci to the people's gaze ; 410
 Again thy Altars, two-horned FAUNUS, glow,
 And thy rites, joined with the LUPERCAL, shew.
 Ye Muses, tell from whence this custom comes,
 And by whom brought it reached our Latin homes.

The old Arcadians Pan in reverence held,
 God over all the cattle of the field ;
 Nor less his love for their Arcadian hills,
 Their woods, their valleys, and their crystal rills.
 This truth, Stymphalos, Pholoe shall maintain,
 And Ladon, rushing rapid to the main ; 420

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

Nonacrine groves, which pine-crowned rocks enclose,
 And high Cyllene, and Parrhasian snows.
 Pan would their horses, Pan their herds would guard,
 And for their flocks preserved accept reward.
 The rural Gods Evander with him brought,
 And to our rustic sires their homage taught.
 Where now our City stands, in sovereign power,
 Was then a place devoid of wall or tower.
 Hence we the worship still of Pan preserve,
 Nor from the old Pelasgic ritual swerve. 430
 That worship to perform, when thus obtained,
 The Dial Flamen was of old ordained.
 But why, you'll ask, pursue this furious chase?
 Or why, stripped naked, run a sacred race?
 The God, himself a racer, loves to rove
 Through the wild forest and each secret grove;
 From their retreats to rouse the savage prey,
 And with new sudden fears their hearts dismay.
 Naked himself, naked his priests must go,
 Nor would such racing any robes allow. 440

Ere Jove was born, if story be believed,
 In their own lands the Arcadian people lived;
 Time round their rise its obscure shade has thrown,
 An ancient nation, older than the moon.
 Their life was savage, void of all the arts,
 And all the joys, which polished life imparts.
 The trees for houses, herbs for food they knew,
 And water, with joined palms, for nectar drew.
 No bull as yet had panted at the plough,
 Nor careful seedsman learnt the seed to throw; 450
 Nor horse to bear the saddle yet was trained,
 But man and steed each their own weight sustained;
 Her wool the sheep for her own clothing wore,
 Nor to another lent her fleecy store;
 Their naked bodies would the air endure,
 Hardened to bear the south-wind and the shower.
 Hence our Luperci still appear undressed,
 And thus display the wealth they once possessed.
 Why FAUNUS garments holds in special hate,
 A humorous tale is told, of ancient date:— 460

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

The young Tirynthian Hero on a day,
 With his fair Dame, companion of his way,
 Wandered ;—when, from a lofty mountain's brow,
 Faunus discerned the loving pair below.
 He loved,—and cried, ye Mountain Nymphs, adieu !
 Here is my choice, no more I'll care for you.—
 Mæonis, as she walked, with blushes glowed,
 Whilst down her neck her perfumed tresses flowed ;
 Bright shone the tissue of her golden vest,
 In rival lustre with her ivory breast, 470
 The rays a gilded canopy repelled,
 Which yet by hands Herculean was held.
 At length, near Tmolus' groves themselves they found,
 With rich Bacchæan vineyards circled round,
 When dewy Hesperus, on his sable steed,
 From the far-distant West his radiance shed.
 A Cave they enter, roofed with living stone,
 Where mixed with pumex sparkling tofus shone.
 In front, a prattling rivulet descends ;
 Within, the cave in lofty span extends. 480
 Whilst their attendants, busy, set the feast,
 She in her robes the great Alcides dress'd.
 Her fine-spun purple tunic she resigned,
 The zone which late her slender waist confined ;
 His sinewy loins the tunic's girth disown,
 As does his robust chest her tiny zone.
 She of the wrists unties the straitened bands,
 To give a passage to his massy hands ;
 His arms her bracelets would have burst in twain,
 Unfit such brawny muscles to constrain ; 490
 His big feet, used in rapid course to go,
 Refused the bondage of a female shoe.
 The club she bore, the vanquished lion's hide,
 And slung the death-fraught quiver at her side.
 When thus attired, they join in tranquil feast ;
 And, thus attired, they seek their separate rest ;
 For they, that night, on separate beds reclined,
 And to pure sleep their wearied limbs resigned :
 The cause, that when the morning should arise,
 They might to Bacchus offer sacrifice. 500
 'Twas midnight,—what will wicked love not brave !
 Faunus in darkness reached the dewy cave ;

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

In wine and sleep seeing the servants bound,
 He hoped their lords asleep too might be found.
 The rash adulterer, wandering through the gloom,
 With softest tread explores the silent room,
 Conscious what care his enterprise demands,
 And cautious follows his protended hands.
 A lucky chance at first his footsteps led
 To the recess of the desired bed ; 510
 But when he touched the lion's bristly hair,
 His hand he held, dissolved in sudden fear :
 Astonished he recoiled, as from a snake,
 When seen, the traveller his foot would take.
 His venturous hands next cruel fortune led,
 To the encounter of the neighbouring bed ;
 The silken robes his ardent mind deceive,
 And to his hopes fallacious pledges give.
 Soon as the couch the intruder's weight oppressed,
 The dormant hero, wakened from his rest, 520
 With massy elbow drove him to the floor ;
 He fell, and falling yelled an uncouth roar.
 His cries resound throughout the cavern's walls ;
 For lights, Mæonis on her people calls ;
 With quick-brought lights the spacious cavern glared,
 And the whole facts revealed to view appeared.
 Dashed from the lofty bed, the sufferer groans,
 And from the ground scarce lifts his aching bones,
 Alcides laughs, and all who see besides,
 Her lover, too, the Lydian girl derides. 530
 By clothes deceived, the God no clothes admires,
 And for his service naked priests requires.

Whilst of these rites the foreign rise I sing,
 Let the Muse, too, our Latin causes bring ;
 And in obedience to her guiding hand,
 Our docile steed prance on his native sand.—
 At horn-hoofed Faunus' feast a goat was slain,
 Thither repaired the invited village train ;
 Small was their feast, proportioned to their store,
 Yet they gave freely, though they gave no more ; 540
 And whilst on willow spits the priests prepare
 The food, (the Sun was midway placed in air,)

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

Romulus and Remus, and the shepherd train,
 Strip for their wonted pastime on the plain :
 With gloves, and darts, and far-hurled stones they try,
 In sport, the strength which in their arms may lie.
 A shepherd, rushing from the lofty rocks,
 Cried, rescue, Romulus, our plundered flocks,
 By a fierce band of robbers hence conveyed,
 As devious through the flowery meads they strayed. 550
 No time for arming ;—each a different way
 Sets out ;—by speed Remus o'ertakes the prey.
 Returned, the hot food from the spits he drew ;
 And said, this surely is the victor's due.
 He said, and suiting to his words his deeds,
 On the provisions with his Fabii feeds.
 Thither came Romulus, and baffled owns
 The tables naked, and as naked bones.
 He smiled, yet for his own Quinctilii grieved,
 Who lost what Remus and his men achieved. 560
 The story still remains ;—they naked run,—
 He glory gains by whom the race is won.

Or you may ask, from whence this place receives
 Its name Lupercal, and the cause which gives
 So strange a name unto a holyday,
 Thus set apart for antique games and play ?
 The heaven-sprung twins the Vestal Ilia bore,
 Whilst Alba owned her uncle's sovereign power ;
 The babes he orders to be borne away,
 And to the stream to be exposed a prey. 570
 Why against fate wilt thou thus madly strive ?
 One shall as Romulus for ever live.
 Their doleful task the unwilling servants hear ;
 They weep, yet to the stream the infants bear.
 The Albula,—as Tiber since renowned,
 From Tiberinus in its waters drowned,—
 Was then by chance o'ersworn with wintry rains,
 And in full course spread o'er the neighbouring plains :—
 Where now the Forum stands then ships could ride,
 And where the Circus stretches, stem the tide. 580
 When hither come, finding no farther way,
 One servant to the other thus might say :

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

And yet how like ! how beauteous each appears !
 But this one, of the two, more vigour bears ;—
 If of your race your face the truth impart,
 Some God, I know not who, thou surely art.
 But whosoe'er the God by whom you live,
 In such a time his aid he ought to give.—
 To give that aid he surely would repair,
 Did not the mother now need all his care. 590
 This day to her no earthly joy has left,
 A mother of her new-born babes bereft :
 Together born, a joint-death is your doom,
 Find in these waters then a common tomb.—
 Thus having spoken, from his lap he gave,
 The infant twain unto the turbid wave :
 With equal cries they wailed, as if they knew,
 With moistened cheeks these to their homes withdrew.
 Safe o'er the flood the cradle bore its charge ;
 How much of fate then pressed that slender barge ! 600
 Driven by the falling tide within a glade,
 On the soft shore the hull is safely laid.
 There stood a tree, in youthful foliage green,
 Of which some vestiges may still be seen,
 That Fig-tree which the Ruminal we name,
 But as the Romulan once known to fame.
 A Wolf (strange fact) by suckling hungry made,
 Came where the exposed infant twins were laid.
 From such approach who had not danger feared,
 Or thought a wolf those children would have spared ? 610
 Nor spared alone, the wolf to those did good,
 Whom fiercer kindred sought with deeds of blood.
 She stopt, with fawning tail above them hung,
 And their chilled bodies fashioned with her tongue.
 Then might you know true sons of Mars they were,
 Whilst the wolf's breasts they drained, devoid of fear :
 Thus from the Wolf the place its name derives,
 Which it in turn to the Luperci gives.
 The nurse's fame, our Roman legends guard,
 And for her milk she gains a rich reward. 620
 But why should not our Lupercalian train,
 From the Arcadian Mount their name obtain ?
 LYCEAN FAUNUS holds a name divine,
 And in Arcadia still his temples shine.

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

What does the spouse expect ? Not magic song,
 Nor prayer, nor powers which to strong herbs belong,
 Shall for you gain the object of your vow,
 Nor youthful scions on your house bestow.
 But patient in the sacred race-course stand,
 And wait the quickening lash from the right-hand ; 630
 Soon shall you know a mother's pleasing care,
 And your god-sire a grandsire's name shall bear.
 There was a day, when by an adverse fate
 The matrons mourned their unprolific state :
 What has the Sabines' Rape to us availed ?—
 Quirinus cried, who then the sceptre held ;—
 If injury, not strength, but war, thus gives,
 'Twere better far we ne'er had won our wives.
 Below the Esquilian hill a grove there stood,
 Horrid for many years with uncut wood, 640
 Juno Lucina's name the enclosure bore,
 In sacred reverence held from days of yore.
 When they in pairs had reached its sacred bound,
 With bended knee they, suppliant, touched the ground.
 The wood's high tops in sudden trembling move,
 Whilst with strange words the Goddess shook the grove :
 Italian dames, a goat shall bring you aid,—
 Struck at the dubious sound the crowd recede.
 An augur then, (his name through time is lost,) 650
 Who came an exile from the Etruscan coast,
 A he-goat slays ; and by his sage advice,
 Thongs for the ladies' backs its skin supplies :
 Soon as the moon ten times her horns had filled,
 Each married pair exulted in their child.
 Lucina, hail ! if groves that name impart,
 Or if the fountain of all light thou art ;
 To thee be still our gravid matrons dear,
 And let their hours know still thy gentle care.

When now at length the sun shall mount the skies,
 Though with his light the genial gales arise, 660
 Let not your mind an easy credence give,
 Their flattering breath too often will deceive ;
 No constancy they know ; and in six days
 Again fierce Æolus his power displays.

XV. Kal. Mar.—S. L. 323° 25' 58"—Feb. 15.

With oblique urn Aquarius now recedes,
 And Pisces next receives the ethereal steeds.
 He and his brother, as the story goes,
 (For, joined, one Constellation they compose,)
 Upon their backs two Gods in safety bore,
 Through the deep waters to the distant shore. 670
 The fair Dione once, with fear and dread,
 As she before the hideous Typhon fled,—
 'Twas when to storm the sky the Titans dared,
 And Jove assumed his thunders for its guard,—
 To the Euphrates with young Cupid came,
 And sat forlorn by the Philistine stream,
 Whose banks thick poplars and tall reeds o'erspread,
 With willows offering shelter in their shade.
 Whilst there she lurks, the groves loud tempests tear,
 Her cheek turns pale,—she thinks her foes are near. 680
 Her little son she to her bosom pressed,
 And to the Water-Nymphs her prayers addressed :
 O give your friendly help, ye Nymphs ! she cried,
 Nor let your aid to two Gods be denied.
 Without delay she leapt into the stream,
 When to her call the Brother Fishes came,
 Upon whose backs the frightened wanderers rode,
 Far from their foes, in safety through the flood.
 For this amongst the stars they stand enrolled,
 And a fit place in the Ecliptic hold. 690
 The timid Syrians hence no fish will eat,
 Nor with its taste their mouths will violate.

XIII. Kalends of March.—S. L. 325° 25' 16"—February 17.

Next light is vacant : on the third we hold
 Quirinus' feast, the Romulus of old.
 Whether that Curis was the Sabine spear,
 (By arms the warrior gained the starry sphere,)
 And the Quirites their own name bestowed,
 Upon the King to whom their rise they owed ;
 Or else that Romulus was thus designed,
 Who to the Romans ancient Cures joined. 700
 For when Mars saw the new-formed ramparts stand,
 And battles won by the Romulean hand,

XIII. Kal. Mar.—S. L. 325° 25' 16"—Feb. 17.

Many and great,—no more, great Jove, he said,
 This city needs my blood's protecting aid.
 Then to the Sire this cherished Son restore,
 Of one, alas ! the loss I still deplore ;
 In this advancement all my hopes revive,
 He for himself and Remus too shall live.
 One, you declared, should have in heaven a throne :
 Now of Jove's promise let the truth be shewn. 710
 Jove gave assent : earth trembled at his nod,
 And Atlas felt the heavens' incumbent load.
 A place called the Capræan Marsh there was,—
 Perhaps there Romulus dispensed his laws :
 The sun departs ; the murky welkin lours ;
 In copious streams descend the heavy showers ;
 Here thunders roar—there torrid lightnings glare ;
 They fly ; the King ascends the starry sphere ;
 Borne by his father's steeds from mortal sight,
 To assume his station in the realms of light. 720
 Great was their grief, and foul suspicion reigned,
 Which still, perhaps, the Senate's fame had stained,
 But from Long Alba Julius Proculus came.
 Bright shone the moon, no need of torches' flame,
 When, with loud clangour, from the left-hand sky,
 In sudden bursts the vivid lightnings fly ;
 Back he recoiled, impressed with sudden fear,
 And horrid stood his up-roused fell of hair.
 Comely, and greater than the mortal size,
 Romulus in midway stood before his eyes ; 730
 With divine majesty his visage glowed,
 Whilst down, in regal pomp, the Trabea flowed :
 He seemed to say,—to the Quirites tell,
 That they all sorrow from their hearts repel,
 Dismissing all unworthy thoughts and fears,
 Nor violate our Godhead with their tears ;
 Then let the pious crowd their incense bring,
 And in Quirinus reverence their King :
 Let the paternal art be still their care,
 To study arms, and stand supreme in war. 740
 He gave command ;—and fading from their sight
 To the high heavens he took his upward flight.
 The Conscript Fathers Proculus convenes,
 And the commandments of the God explains.

XIII. Kal. Mar.—S. L. 325° 25' 16"—Feb. 17.

They temples build, those orders to fulfil,
 And give his name to the Quirinal hill ;
 His praises in our Latin songs resound,
 And certain days Paternal rites bring round.

Now, hear why this the Feast of Fools we call ;—
 Simple the cause, and understood by all. 750
 Latium no skilful farmers once possessed,
 Continual wars their active men distressed,
 More than the crooked plough the sword gained praise,
 And fields neglected scanty crops could raise.
 Yet they sowed corn, and reaped as well as now,
 And its first fruits on Ceres would bestow ;
 By use admonished, fire they next employed,
 And through their want of skill much corn destroyed.
 Sometimes their corn they to black cinders turned,
 And sometimes too their very dwellings burned. 760
 But soon as Fornax was a Goddess made,
 The farmers then, with the warm oven glad,
 The new-appointed Deity implore,
 To cure with temperate heat their gathered store.
 And now the Curio Maximus indites,
 By lawful words, the Fornacalian rites ;
 At his command the Festival they hold,
 Nor is it for a stated day enrolled,
 The tablets in the Forum hang around,
 And every Curia with its mark is found : 770
 Which is their Curia, fools cannot devise,
 But on the last day make their sacrifice.

XII. Kalends of March.—S. L. 326° 24' 53"—February 18.

Its honours, too, the silent Tomb requires ;
 Appease the souls of your departed Sires ;
 Still of your offerings let them have a share,
 And with small gifts to their cold graves repair.
 Small things the dead demand ; from avarice free,
 They for rich gifts accept of piety.
 Though love of gold on earth may reign supreme,
 No miser Gods dwell on the Stygian stream. 780
 A slab, a tile, garnished with flowery wreaths,
 And scattered fruits, which duteous love bequeaths ;

XII. Kal. Mar.—S. L. 326° 24' 53"—Feb. 18.

Some grains of salt upon the platter laid,
 To make a frugal banquet for the dead,
 With violets drenched with wine, and softened corn ;
 These shall the humble way-side grave adorn.
 Nor would I more forbid : but these, if made,
 Are grateful offerings to the peaceful shade.
 Add prayers, and by your household evening flames
 Commemoration of their much-loved names. 790
 Æneas, filled with every pious thought,
 To good Latinus' shores this custom brought :
 To his sire's Genius solemn gifts he gave ;
 Then did the people pious rites receive.
 But formerly, whilst with pugnacious arms
 The Roman State repelled fierce war's alarms,
 And long campaigns the new-formed fabric shook,
 The people their Parental Feasts forsook ;
 Nor were unpunished ;—round ill-omened Rome,
 Suburban fires blazed in funereal gloom. 800
 I scarce believe what story has declared,
 That their grandsires again on earth appeared,
 In the deep shade, or by the moon's wan light,
 And with their plaint disturbed the silent night.
 Through Roman streets, they say, and Latin lands,
 Wide ranged, with hideous cries, the spectre bands.
 In honour, hence, the tombs they re-instate,
 And prodigies and funerals abate.
 Till these are past, ye widowed girls, delay ;
 Let the pine torch await a purer day : 810
 And you, who to your doating mothers' eyes,
 Mature in years, and woman-like in size
 Appear, of marriage on these days beware !
 Nor let the comb confine your flowing hair.
 Hide, Hymen ! hide thy torch from blackening fires,
 Far different lights the dismal tomb requires ;
 With gates barred close let the Gods stand concealed,
 Nor fire nor incense let their altars yield.
 Now wandering ghosts, roused from their place of rest,
 In horrid conclave taste the set repast. 820
 These Banquets cease, unless there still are found
 Twelve days, save one, to close the monthly round.
 The funeral offerings which the dead receive
 Unto the day their name, Feralia, give :

XII. Kal. Mar.—S. L. 326° 24' 53"—Feb. 18.

With this day's light the Funeral Banquets end,
And to their gloomy homes the ghosts descend.

See yon old wife, who to those girls explains
Sage Silence' rites, yet scarce her tongue restrains !
And first, beneath the door of her abode,
Where a small mouse has made its secret road, 830
With fingers three, and with mysterious pains,
She slips of frankincense three fragrant grains ;
With dusky distaff twists three magic skeins,
And in her mouth she mumbles seven black beans.
Encased with pitch, and skewered with brazen wire,
She roasts a stitched-up pilchard's head in fire.
Wine, too, she pours—the wine which may remain
She and her friend—she most—are sure to drain !
Now envious hostile mouths, and slanderous tongues,
And all the mischief that to spite belongs, 840
We, by this magic spell, for ever close,
She said,—and off the drunken beldame goes.

Who is this silent Goddess ? you may ask,—
To tell what I have heard, then, be my task :
With fruitless suit Jove wooed Juturna fair,
And suffered more than such a God could bear ;
She sought for shelter in the hazle-woods,
Or plunged for safety in her kindred floods ;
He calls the Nymphs, whom Latian rivers own,
And to the choir his sorrows thus makes known : 850
Your perverse Sister from good fortune flies,
And scorns the God who rules the azure skies ;
Befriend us both ; for what I seek, no less
Shall be to her a future happiness ;
Then on your banks her headlong flight restrain,
Nor let her refuge in your waves obtain.
He spoke : old Tiber's daughters give consent,
And those who Ilia's marriage-bed frequent.
The Naiad LARA was those Nymphs among,
Once known as LALARA, from her babbling tongue. 860
Often would Almo, with paternal care,
Of chattering bid his foolish girl beware ;—
In vain—with her no counsel could avail,
For when 'gainst nature did advice prevail ?

XII. Kal. Mar.—S. L. 326° 24' 53"—Feb. 18.

As by Juturna's pool she chanced to rove,
 Fly hence, she said, and told the words of Jove.
 To Juno next the busy tell-tale lies,
 And says, thy spouse for fair Juturna sighs.
 Jove swelled with rage, and from her snatched away
 The tongue, whose talk she knew not how to stay; 870
 And orders Hermes to the gloomy shade
 Of Hell to convoy the now silent maid :—
 Her silence will those silent realms become,
 A Water-Nymph, and Stygian streams her home.
 Hermes obeyed: through forests lay their road—
 She then, 'tis said, pleased the convoying God.
 He offers force; with wistful looks she prays,
 And, without tongue, in vain to speak essays.
 Two twins she bears, who in our crossways stand,
 The watchful LARES of this Latin land. 880

XI. Kalends of March.—S. L. 327° 24' 37"—February 19.

The Feast of Kindness the next day will claim,
 On which our kindred dear confer their name.
 To the repast the neighbouring crowd repairs,
 And in the social banquet gaily shares.
 Thus from the tombs, and friends whose loss we mourn,
 To those who live and love us still, we turn;
 So many lost,—to view those who remain,
 And our degrees enumerate again;
 Our ranks like shattered legions to array,
 After the conflict of some fatal day: 890
 Each in the cohort claims his proper place,
 Marshalled beneath the banner of his race.
 In innocence approach: far! far away
 Be each foul mind, to guilty thoughts a prey!
 No brother come, who brother would destroy;
 No mother, cruel to her progeny;
 No son, to whom his sire too stout appears,
 Nor he who reckons up his mother's years;
 No legal mother, furious in her ire,
 Who 'gainst her son's young partner would conspire! 900
 Grandsons of Tantalus, far hence remove!
 And Jason's wife, vengeful through slighted love;

XI. Kal. Mar.—S. L. 327° 24' 37"—Feb. 19.

Inos, who would in blood your hate assuage,
 And starve a land, to gratify your rage !
 Here let not Progne, nor her sister come,
 Nor Tereus, author of their dismal doom ;
 No wretch who would an orphan's rights withhold,
 Or seek by guilt to augment his ill-got gold.
 Your frankincense, ye good and worthy, bear
 Unto the Gods who make your race their care. 910
 Concord, they say, whom happiness attends,
 With special mildness on this day descends.
 Then bounteous spread the feast, and courteous send
 The platter, pledge of kindness, to each friend ;
 Let savoury viands smoke through all the rooms,
 And cheer the girded Lares with perfumes :
 Drink deep ;—yet ere the morning shall arise,
 Or sleep in heavy slumbers seal your eyes,
 Ere to their several homes the guests shall go,
 One single parting cup of wine bestow ; 920
 Then for your noble selves, and Him whose sway
 With duteous love Rome and the world obey,
 Pray for prosperity with one accord,
 And let libations ratify the word.

X. Kalends of March.—S. L. 328° 24' 0"—February 20.

When night is gone, and morning gilds the skies,
 The pious crowd performs due sacrifice,
 And to the God accustomed honour yields,
 Who separates by his mark adjoining fields.
 Whether thou be a stock deep sunk in earth,
 Or shapeless stone, still of primæval birth, 930
 A God thou wert, great TERMINUS, of old,
 Before the years in Roman records told.
 The Lords of two domains thy Godhead own,
 And from opposing sides thy image crown ;
 Bearing two garlands gathered from each soil,
 And cakes of honey, mixt with fragrant oil.—
 An Altar raised ;—fire from her tepid hearth,
 In tiny cruse, the rustic dame brings forth :
 The old man cuts the sticks, and for the fire,
 With practised hand, constructs the high-raised pyre ; 940

X. Kal. Mar.—S. L. 328° 24' 0"—Feb. 20.

Firm in the solid earth the stakes he drives,
 And with dry cork to incite the flame he strives,
 Whilst at the work the boy in wonder stands,
 And bears the well-filled baskets in his hands ;
 Then, when the flames thrice round the fruits arise,
 The little girl the yellow combs supplies ;
 Others bring wine, and free libations pour,
 To add enjoyment to the festal hour.
 Dressed all in white the villagers attend,
 And to the prayers their favouring voices lend ; 950
 On the joint landmark they the blood bestow
 Of some young lamb, or of a suckling sow ;
 The simple neighbours of the feast partake,
 And woodland echoes with their shouts awake ;
 In praise of holy Terminus they raise
 The song, and tell the deeds of former days.
 Thou to each nation dost assign its place,
 And cities' bounds, and empires' frontiers trace.
 Without thee, none their fields could ascertain,
 But strife would devastate each fertile plain ; 960
 Thee mad ambition never yet controlled,
 Nor partial favour, nor corrupting gold ;
 Thy loyal faith, unmoved by hope or fear,
 Preserves the country trusted to thy care.
 Hadst thou of old marked out the Thureate land,
 Three hundred champions had not pressed the strand ;
 Nor Othryades with blood had traced the spoil,
 Nor Sparta mourned his patriotic guile.
 Say what occurred when, as the story goes,
 The new-built Capitol in splendour rose ? 970
 Then did the entire crowd of Gods remove,
 And willingly concede the place to Jove ;
 But Terminus refused to quit his station,
 And stood the image of Determination ;
 Nor heaven nor earth had power to make him budge—
 So Jove e'en let him stay without a grudge :
 And, lest confinement should imply control,
 An open roof reveals the starry pole.
 No lightness, then, must Terminus display,
 But in his fixed abode for ever stay ; 980
 Nor to a neighbour's suit one atom yield,
 Lest above Jove a mortal man seem held ;

X. Kal. Mar.—S. L. 328° 24' 0"—Feb. 20.

And though against thee ploughs and hoes combine,
 Cry, this is my field, and that field is thine !
 There is a road, near Tiber's flowery meads,
 Which to Laurentia's shore the traveller leads,
 That shore where, though a friendless exile thrown,
 The Dardan chief a wife and kingdom won ;
 There the sixth milestone from the town beholds
 Victims to Terminus brought from the folds. 990
 Distinctive bounds confine all other lands,
 But Rome's wide empire with the world expands.

VI. Kalends of March.—S. L. 332° 21' 54"—February 24.

Whilst yet the Month six mornings claims, we sing
 The day which drove from Rome the tyrant king,
 TARQUIN, who last the regal sceptre held,
 Unjust at home, though valiant in the field.
 Some cities he had won, some overthrown,
 And Gabii by base art had made his own.
 Of his three sons, their pride vouched for their blood,
 The youngest midst the foe at midnight stood. 1000
 Their swords were drawn : yes ! kill the unarmed, he cried,
 Thus be my sire and brothers gratified,
 Who have my back with cruel scourges torn !
 (To aid his fraud, the lash he first had borne.) .
 The moonlight shewed him young ; their swords they sheath,
 And view his back deformed with a many a wreath :
 They weep, too, and entreat he would engage
 A war against their common foe to wage.
 To their request he gladly seems to yield,
 And, joined in arms with them he takes the field. 1010
 Possessed of power, his efforts next are tried
 To ruin those who in his faith confide ;
 And to obtain instructions for his ends,
 To Tarquin's self a messenger he sends,
 By whom the crafty father might convey
 His scheme, the ill-starred Gabii to betray.
 Hard by, a garden grew in summer's bloom,
 Where odorous herbs exhaled their sweet perfume,
 And gay parterres in rival beauty glowed,
 Midst which a limpid, murmuring streamlet flowed. 1020

VI. Kal. Mar.—S. L. 332° 21' 54"—Feb. 24:

In this retreat, sequestered and alone,
 Tarquin received the message from his son;
 And, as he seemed in thoughtful mood to stand,
 He smote the tallest lilies with his wand.
 With kindred mind endued, young Tarquin cries,
 My father's counsel there I recognize.
 Soon by his sword each Gabian chieftian falls,
 And Roman cohorts man the conquered walls. 1030

Dreadful to view! behold a snake arise
 From the high altar in mid sacrifice,
 In spiral coils round the cold embers play,
 And from the pyre the offerings snatch away.
 Phœbus consulted on the will of heaven,
 Thus in response the oracle is given:
 The first who greets his mother with a kiss,
 Shall sovereign sway and victory possess.
 To kiss his mother hied each of the crowd,
 Nor, credulous, knew the meaning of the God. 1040
 Brutus, who wisely folly's garb put on,
 That he might thus the snares of Tarquin shun,
 Fell prone, and Earth, our common mother, kissed,
 Yet only seemed his footstep to have missed.

Now Ardea's walls the Roman camps surround,
 And their stretched tents whiten Rutulian ground.
 In ordered streets is lodged each martial band;
 The eagles in the Forum take their stand;
 The rampart and broad ditch obstruct the plain,
 And stationed guards the strict blockade maintain. 1050
 Thus in protracted siege day follows day,
 The town still suffering by the long delay;
 The camp their leisure time on sport bestow,
 Whilst from the battle fear restrains the foe.
 His youthful comrades Tarquin had convened,
 In sumptuous feast the jovial hours to spend,
 Where costly viands gratified the taste,
 And flowing goblets crowned the rich repast;
 And as of love and war they mirthful sing,
 Thus spoke the offspring of the Roman King: 1060
 Whilst stubborn Ardea unsubdued remains,
 And our tired legions from their homes detains,

VI. Kal. Mar.—S. L. 332° 21' 54"—Feb. 24.

Nor can our pomp the Capitol ascend,
 And at Jove's shrine our conquering arms suspend,
 How pass the hours beside our household flames?
 Are we remembered by our much-loved dames?
 Each chief his own extols; they emulous strive,
 Whilst heart and tongue new warmth from wine derive.
 Then up rose one, a leader known to fame,
 Who from Collatia drew an honoured name: 1070
 What need of words? he said, in love or war,
 Better than words, deeds will the truth declare.
 Night lingers still; to horse then straight away,
 And let us reach the town ere rise of day.
 Pleased they accede; their steeds devour the plain,
 Nor in their speed once feel the guiding rein.
 Arrived in Rome, they seek the royal gate:
 Before the porch they find no warden wait;
 But rosy wreaths the dames' proud brows entwine,
 And golden cups stand charged with mantling wine; 1080
 Through the high dome the laugh and song arise,
 And all is revelry and frantic noise.
 Leaving the palace, they approach the house
 Of fair Lucretia, Collatinus' spouse:
 In that abode, where taste with splendour vies,
 A different scene strikes their admiring eyes;
 Though late the hour, there peace and order reigned,
 Due state the servants in each place maintained;
 The lamps' faint gleam diffused a modest light,
 That well accorded with the silent night; 1090
 She with her maids possessed the inner room,
 And plied the distaff and creative loom,
 Each at their task, while baskets, ranged in rows,
 Supplied soft wool the fabric to compose,
 Of various dye and every varying hue,
 And as they skilful worked the tissue grew.
 'Mongst these, Lucretia, busy all the while,
 With gentle voice incites their willing toil:
 Haste, haste, my maids, your mistress to befriend,
 Soon to my lord this garment we must send; 1100
 Useful, and doubly welcome too will prove
 The timely token of a faithful love.
 What have you heard? to hear is still your care;
 How much remains of this long tedious war?

VI. Kal. Mar.—S. L. 332° 21' 54"—Feb. 24.

Yet must thou yield, proud Ardea, to thy doom,
 Wicked, to call our husbands from their home.
 O let them but return ! for my dear lord
 Is rash, and dares all danger with his sword.
 When in my thoughts those dreadful scenes arise,
 My mind misgives, my heart within me dies ! 1110
 Fame and triumphal honours are forgot,
 And all the glory by such perils bought.
 What avails wealth, if wounds his body tear ?
 Or the green laurel that adorns a bier ?—
 She ceased in tears ; and from her fingers' thrall,
 Her languid hand the half-twined thread let fall ;
 Tear follows tear adown her beauteous cheek.
 And repressed sighs her labouring heart bespeak :
 Upon her breast her lovely face declined ;
 Worthy that face, and equal to her mind, 1120
 Her sorrow comely seemed :—what tongue can speak
 The charm of modest tears on beauty's cheek ?
 Fear not, the husband cried, from danger free,
 I come, once more restored to love and thee !
 Recalled to life, into his arms she sprung,
 And on his neck a pleasing burden hung.

Meanwhile, the Royal Youth feels love's control,
 And wild, infuriate passions fire his soul.
 Her figure pleases, and her yellow hair,
 Still more a native grace beyond compare ; 1130
 Her words, her voice, her modesty conspire,
 And that which lessens hope inflames desire.—
 Loud sang the crested herald of the morn,
 Ere to the camp the steeds their lords had borne.
 In fancy Tarquin still her beauties sees,
 And to his memory more and more they please :
 Thus was she dressed, thus sat, thus drew the thread,
 Thus round her neck her unloosed tresses spread !
 Such was her look, her words, her graceful air,
 Her comely face, and skin surpassing fair ! 1140
 Her ruddy lips that perfumed sweets exhale,
 And blooming cheek that makes the rose look pale !

As the dark ocean, roused by tempests heaves,
 Though stormy blasts no more impel the waves,

VI. Kal. Mar.—S. L. 332° 21' 54"—Feb. 24.

Which still, in heavy swell, tumultuous roll,
 So raged in tumult furious Tarquin's soul.
 Though the admired form no more appeared,
 One not less fair creative fancy reared ;
 In his rank heart the insane passion throve,
 And each new thought gave a new force to love. 1150
 He burns, and headlong in his guilty course,
 Resolves to win his ends by fraud or force.
 Whate'er befall, we'll dare the last, he said,
 Then see if chance or fraud the deed will aid ;
 By daring we subdued the Gabian hill,
 And its proud Lords subjected to our will.
 This said, he slung his falchion by his side,
 And, mounting on his steed, his way he hied.

Collatia's brazen gate the youth receives,
 Just when the sun sinks in the western waves ; 1160
 And Collatinus' halls their shelter lend,
 Unto an enemy, in guise a friend :
 Pleased is the courteous lady to afford
 A welcome to the kinsman of her lord.
 To error still the human soul is prone ;
 Even virtues hardly due proportion own ;
 Seldom is piercing wit with goodness joined,
 Or prudent caution with a generous mind :
 She, heedless of the felon's moody brow,
 Prepares a banquet for her mortal foe. 1170
 The supper ended, sleep its time requires ;
 Throughout the house extinct were all the fires,
 No taper's gleam in hall or painted bower,
 Impaired the darkness of the midnight hour :
 He rises, and unsheaths his burnished blade,
 Prepared the bridal chamber to invade,
 With silent step explores his guilty way
 Unto the bed where sunk in sleep she lay.
 Lucretia ! lo ! he said, a sword I bring—
 Tarquin my name, son of the Roman King. 1180
 She for reply nor voice nor strength possessed,
 All power of thought forsook her fear-struck breast,
 Trembling, as when in some deserted fold
 The feeble lamb shrinks in the grim wolf's hold.—

VI. Kal. Mar.—S. L. 332° 21' 54"—Feb. 24.

What can she do? No hopes for her remain,
 For woman's strength in combat were in vain;
 And if for help she by loud clamours strive,
 An instant death the unsheathed sword will give.
 Can she escape? Her breasts his force withstand,
 Now first constrained by an external hand. 1190
 By prayers, by bribes, by threats the adulterer strove,
 But neither prayers, nor bribes, nor threats could move.
 Naught shall avail, your life I'll sacrifice,
 He said, by me your reputation dies.
 False though I am, yet my true purpose hear,
 Of false adultery I will witness bear.
 A slave I'll slay, and charge you both with blame,—
 She sank, o'ercome with a false fear of shame.
 Why does the victor boast? The victory
 Of that dire night shall set Rome's City free. 1200

The sun arose : she, with dishevelled hair,
 Sits like a mother o'er her darling's bier.
 Forth from the camp her spouse and aged sire
 She calls ; they come with speed at her desire ;
 And when they see her grief, and weeds of woe,
 Enquire the cause whence such sad sorrows flow ;
 For what dear friend she funeral rites prepares,
 Or if some malady excites her fears.—
 Struck dumb with grief, all power of utterance fails,
 And with her robe her modest face she veils ; 1210
 Down her wan cheeks the briny torrent flows,
 Like mountain-stream, fed by perennial snows.
 Her faithful spouse, and sire bent down with age,
 Each tries in turn her sufferings to assuage,
 Her sorrows to console, to dry her tears ;
 Whilst they, too, weep, and shake with hidden fears.
 Thrice she essayed her injuries to tell,
 And thrice her voice in stifled murmurs fell.
 Yet a fourth time the dreadful task she tries,
 Nor from the ground could raise her tearful eyes. 1220
 This too, she said, to Tarquin we shall owe,
 To tell, to tell, the story of my woe !—
 Part told, she wept, and left the last unsaid,
 Whilst o'er her matron cheeks the blushes spread.

VI. Kal. of Mar.—S. L. 332° 21' 54"—Feb. 24.

The guiltless fact the sire and spouse forgive,
 And both to soothe her outraged spirit strive.
 No earthly balm my grief can soothe, she cries,
 That pardon, which you grant, myself denies ;
 This, this, alone my wounded heart can heal !
 Then in her breast she plunged the hidden steel : 1230
 From her pure veins the vital current flowed,
 As at her father's feet she rolled in blood ;
 Falling, her garments to adjust she sought,
 Nor, even though dying, decency forgot.
 Forgetting manhood, prostrate on the floor,
 The sire and spouse their common loss deplore ;
 O'er her pale corse their griefs they interchange,
 And mourn the injuries they should revenge.
 Brutus is there, to falsify his name,
 And of his real worth assert the claim : 1240
 Forth from the lifeless breast the steel he drew,
 Which generous drops distilled of crimson hue !
 The streaming blade he high in air displayed,
 And with a threatening mien, intrepid, said,—
 To thee, by this, thy chaste and valiant blood,
 And by thy Ghost, henceforth my guardian God,
 I swear, with vengeance Tarquin to pursue,
 And of his offspring the accursed crew !
 Hence all disguise ! from this immortal hour
 I stand the open foe of Regal Power. 1250
 She, as her sightless eyes towards him move,
 Shaking her hair, his words seems to approve.
 In funeral pomp, attended by the crowd,
 Is borne that corpse, which when with life endowed,
 In female grace, and manly virtue shone,
 And even in death, had tears and envy won.
 The convoked tribes bold Brutus had addressed,
 And shewed the ghastly honours of her breast ;
 That blood-stained breast with rage each bosom warmed,
 Those words each hand against the tyrant armed. 1260
 From Rome expelled, Tarquin, with all his race,
 To the Two Consuls' Annual Power gave place :
 Their soldier-hands the conquering eagles reared,
 Nor since that day have Kings in Rome appeared.

V. Kal. Mar.—S. L. $333^{\circ} 21' 18''$ —Feb. 25.

Are we deceived? Or does the swallow bring
 Tidings of gladness and returning spring?
 No more stern winter shall usurp the day,
 To sadden nature with his tyrant sway:
 Yet oft shall Progne mourn her heedless haste,
 And Tereus eager hail the chilling blast. 1270

III. Kalends of March.—S. L. $335^{\circ} 20' 2''$ —February 27.

Now of the Second Month two nights remain,
 And Mars calls forth the chariots to the plain.
 Equestrian games the name Equiria gave
 Unto those Feasts which still that title have:
 Those sports, which well befit a martial race,
 In his own Fields the God of War surveys.
 Welcome, great God! your times their place demand:
 Sacred to Mars,—the Month is near at hand.

II. Kalends of March.—S. L. $336^{\circ} 19' 15''$ —February 28.

In port safe moored, our Book ends with its theme;
 Hence we shall navigate another stream. 1280

· OVID'S FASTI,
OR
· ROMAN CALENDAR.

BOOK III.

TERRIFIC Ruler of the embattled field,
Awhile lay down the conquering spear and shield,
From the bright brass unloose thy flowing hair,
And come benignant to a Poet's prayer.
Yet what can peaceful Bard from Mars require?—
Ill suits the trumpet with the feeble lyre:—
The genial Month, of my bold song the theme,
From your protecting power derives its name;
See war's whole science to Minerva known,—
Does she the liberal arts deem less her own?
From Pallas learn a time to sheath the sword;
To you, unarmed, peace shall its joys afford;
Unarmed, you gained fair Rhea's maiden bloom,
And gave a founder to imperial Rome.

10

The Vestal Ilia (for of her I'll sing)
At early morn had sought the crystal spring;
Through flowery paths down the slope bank she strayed,
And on the grass the fragile Urn had laid.
Fatigued she sat, on the soft turf reclined,
Her open breast fanned by the rising wind;
In tasteful knots she re-adjusts with care
The rich luxuriance of her golden hair;
Whilst songs of birds, and sounds from tinkling rill
And waving trees, upon her senses steal,
Sleep unperceived her vanquished eyes enthrals,
And from her chin her hand, now languid, falls.

20

Mars saw the Maid, and loved ; his purpose won ;
 With fraud divine concealed the wrong thus done.
 Languid she rose ; nor knew why thus she rose,
 While mystic words prophetic dreams disclose. 30
 Prosperous and happy may this vision prove,
 If vision e'er could thus our senses move ;
 As at yon shrine, where Vestal flames arise,
 We stood arrayed for solemn sacrifice,
 The snow-white fillet, ensign of our trust,
 Fell from my head low prostrate in the dust ;
 Then, wondrous to behold, from that same place
 Two youthful palm-trees sprang with equal grace ;
 One o'er the earth its heavy branches spread,
 And to the stars upreared its towering head ; 40
 When lo ! against those trees, so young and fair,
 I saw Amulius vengeful steel prepare ;
 New unknown terrors seized my anxious breast,
 While from the grove rushed out in eager haste,
 A Wolf and warlike Bird, who stood prepared
 Against all foes the youthful palms to guard.
 She spake ! and then, although no more with ease,
 Upon her head replaced the ponderous vase,
 Which at the gushing fountain she had filled,
 While to the air her vision she revealed. 50

Now for the Sun his destined goal to gain,
 Of the bright Twelve only two Signs remain :
 Remus and great Quirinus come to life,
 And Sylvia is a mother ere a wife.
 Chaste Vesta's image hid its eyes for shame,
 So story says ;—'tis sure the eternal flame
 Back to its ashes sank, whilst to their base
 The altars trembled at the dire disgrace.
 The facts divulged, and to Amulius known,
 Usurper of his brother's wealth and throne, 60
 Heedless of right, with fratricidal mind,
 He to swoln Tiber's stream the Twins consigned ;
 The noble stream, to crime refusing aid,
 On the dry shore the babes in safety laid.
 Who knows not, how a wolf those children reared,
 And of their food brought by the martial bird ?
 Fame still preserves the kind Larentia's name,
 And, humble Faustus, thy honest fame ;

Your praises to Larental Feasts belong,
 And in due time will grace my lengthened song, 70
 When Genial fires December shall bring round,
 And all past sorrows in our bowls be drowned.

Full manhood's strength in thrice six years had come,
 Its darker hue o'erspreading youthful bloom,
 To Ilia's sons; their strength each rustic feared,
 And just awards with piety revered.
 Oft did their active zeal with joy restore
 The oxen rescued from the plunderer's power;
 Far from those fields the fear-struck robber fled,
 Or with his blood for his offences paid. 80
 But when they learned their birth and race divine,
 Bright in their eyes their father's glories shine;
 Impatient, they disdain their humble lot,
 The shepherd's life obscure, and lowly cot,
 And with new rage assail the tyrant Lord,
 Who falls transfixed by the Romulean sword:
 Then to his throne their old grandsire they bring,
 And the glad Albans hail their ancient King.
 The walls are founded;—which, though void of art,
 Yet to o'erleap was not a brother's part;— 90
 A City stands, where lately cattle strayed,—
 When thus the Father of the City said:
 Great Mars! my birth from whose celestial strain
 By right I draw, and will by deeds maintain,
 Who of the battle rulest the fierce alarms,
 Giver of spoil, and arbiter of arms,
 To thee the Month which leads our Roman Year,
 We humbly dedicate with filial fear;
 So shall its name new Martial force inspire,
 And in thy children renovate thy fire. 100
 In kind assent his name the God confers;—
 So with each year the month of March recurs.

Yet long ere this, and long ere time's record,
 Our valiant sires the God of War adored;
 To their bold hearts peace could no pleasure yield,
 To match the triumphs of the bloody field.
 Cecropian Athens Pallas holds in store;
 Minoian Crete reveres Diana's power;
 To swarthy Vulcan Lemnian altars rise;
 Sparta and fair Mycenæ Juno prize; 110

Bright Venus' praise sounds in Idalian groves ;
 And Faunus' pine-crowned head Arcadia loves.
 For Latian fields great Mars reserved his throne,
 Him they adored, and he was all their own :
 To that fierce race no other thoughts gave care,
 Their wealth and pride were placed in glorious war.
 In proof of this, if leisure on you wait,
 Consult the annals of each Latin state.
 In their rude rubrics of the yearly round,
 The month of March by name is duly found. 120
 Fifth in Falisca's roll the name appears,
 Falisca, famous for its milk-white steers ;
 The Hernic law to Mars the month assigns,
 What time the moon after five changes shines.
 But with old Alba's sons March ruled the hours,
 When the third moon illumed their lofty towers ;
 For Alba's truth high Tusculum avers,
 And low Aricia in their tale concurs.
 To the tenth month the Æqui March allow,
 Which the Laurentes on the fifth bestow ; 130
 After three months the Cures give its place,
 And bold Peligni, of the Sabine race ;
 That soldier-race, inured to war's alarms,
 Fourth in degree esteemed the God of Arms :
 Not so young Romulus, though of kindred line ;
 His filial love ranked first his Sire divine,
 And gave to March, to make that love appear,
 The early honours of the circling year.

Yet did our sires in their rude reckoning err,
 Ten months made up their scanty Calendar. 140
 Greece had not yet on conquering Rome bestowed
 The vanquished Arts, nor in their Sacred Road
 Her victors captive led ;—the Roman Art
 In the broad buckler lay, and polished dart.
 To winged words vain Greece might make pretence,—
 The flying spear was Roman eloquence.
 Who then had scanned the pole firm fixed on high,
 Or unseén concave of the nether sky ?
 Who then observed the rainy Hyads' force,
 And genial Pleiads in their nightly course ? 150
 Who marked the Bears, where they for ever roll,
 The surly guardians of the frozen Pole ?

To which the names of Helice belong,
 And Cynosura in the Poet's song :
 Sidonian keels the Ægean waves explore
 By this ; the Greeks by that wild Hadria's shore.
 Or that the annual circuit of the Sun,
 By Dian's steeds in one short month was run ?
 Free and unheeded through each varying year,
 The planets traversed the wide azure sphere. 160
 But still their Gods the untaught suppliants own,
 And with due fear adore each heavenly throne ;
 Careless what Signs the East or West might shew,
 Whilst their own ensigns proudly braved the foe,
 Those ensigns, wisps of hay, as much their care,
 As to our Legions golden Eagles are ;
 The grassy band, hung from a beechen spear,
 Gave to our warlike Bands the name they bear :
 And thus their minds, by science yet untamed,
 Short by two months their solemn Lustrum framed. 170
 They called a Year, when at approach of night,
 After ten changes, shone the Lunar light.
 This number by our Sires, in days of yore,
 As of especial power was held in store ;
 Whether, because we by our fingers count,
 Or that maternal months to ten amount ;
 And since to ten increasing numbers come,
 And, that attained, again their tale resume,
 For this wise Romulus, with guardian care,
 By tens arranged the Legionary war : 180
 Bold in the front ten spearmen took their stand,
 Prompt to obey their youthful chief's command ;
 Ten next, of years mature, the danger shared,
 With sword and shield for closer fight prepared ;
 Ten veterans last appeared, in grim array,
 Armed with the Pilum for the bloody fray ;
 And to complete the Legion's marshalled line,
 By tens the horsemen in gay squadrons join.
 He to the Titian Tribe ten Curia gave,
 The same the Luceres and Ramnes have : 190
 The usual count the year claimed in its turn ;
 And ten long months our sorrowing widows mourn.

But—lest you doubt of that which now is said,
 That in old times the Year by March was led,—

Unto these signs let but your mind refer,
 And in my reckoning you will then concur.
 The annual laurel, which adorns the dome
 Of the High Pontiff of Imperial Rome,
 Is on the first of March removed from view,
 And for the old they substitute the new ; 200
 Fresh laurel boughs then to his gates they bring,
 Who bears the name of Sacrificial King ;
 The Ancient Curia, too, decked out is seen,
 And even those time-worn portals bloom in green ;
 That Vesta's fane with recent leaves may shine,
 The faded bays are swept from Ilia's shrine :
 Within the Sanctuary, they say, the Fire
 Is then re-made ; its flames new strength acquire.
 To prove our years of old from March took date,
 These facts appear to me of powerful weight : 210
 In March to Anna our first gifts we bear,
 Anna, Perennial Goddess of the Year ;
 The Lictor, then, wreaths for his rods receives,
 The bright steel gleaming through the vivid leaves ;
 In March their Fasces first our Consuls reared,
 Until in arms the African appeared,
 To scale the Alps, subdue Etruria's plain,
 And Cannæ's field strew with the Roman slain.
 Next if the numeral months we reckon round,
 The first in order March will still be found : 220
 Thus to Quintilis the fifth place is given,
 And to September we must number seven,
 Eight to October, to November nine,
 The tenth December of the antique line.
 The King who came from yonder Sabine fields,
 Where the green olive clustering harvests yields,
 Numa Pompilius, first the fact disclosed,
 That two months more than ten the Year composed.
 Whether to him his own Egeria taught
 The mystic science, in her secret grot ; 230
 Or if the Samian Sage that truth might give,
 Who thinks that born again our souls shall live.
 Yet errors still perplexed our Calendar,
 Until this too became great Cæsar's care.
 With innate worth to gain the Godhead's prize,
 He early sought to know his destined skies ;
 By science led, high as the starry sphere,
 His skill could regulate the flying year,

Make every part assume its just degree,
 And our brief months measure eternity.— 240
 Three score and five, with thrice one hundred days,
 And one fourth part, yearly the Sun displays ;
 Whatever wrong this reckoning may possess,
 Every fourth year the Bissextiles redress :
 Formed from the fragments of the Solar round,
 The entire day is in the Lustrum found.

Kalends of March.—S. L. 337° 18' 30"—March 1.

If from the Gods, as we may sure believe,
 Mysterious warnings pious Bards receive ;
 When manly duties are thy special care,
 O thou ! who marchest in the front of war,— 250
 Say at thy Feasts why Roman Matrons meet,
 And with their Missile Gifts each other greet ?
 Thus I : to which, his spear first laid aside,
 His missile javelin held, great Mars replied :
 For the first time, a God long used to fight,
 I come in untried fields to prove my might,
 Nor shall I grudge in unknown paths to stray ;
 Nor shall alone Minerva claim the bay.
 Learn then, industrious Poet of the Year,
 The facts you seek ; and note what you shall hear. 260
 Rome once was small, if you the truth explore,
 But great in hope beyond the present hour.
 The walls then stood too small for times to come,
 But by their builders thought too large a home.
 Seek you the Palace where my son gave law ?
 Behold yon mansion formed of reeds and straw ;
 On straw his wearied body took repose,
 Yet from that bed of straw to heaven arose.
 And now the Roman held a greater name,
 Than powerful station, in the rolls of fame. 270
 Nor wife, nor comfort of marital friends,
 On the disowned the foundling youth attends.
 They doubt his birth divine, in wealth elate ;
 They scorn the poor, their worth however great :
 To feed the ox, to dwell in stalls was harm,
 And to be owner of a little farm.
 In pairs the birds and beasts seek their retreat,
 And even the snake obtains a speckled mate ;

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

The wandering savage, in his faithful spouse,
 Finds a partaker of his joys and woes. 280
 Each Latin youth some Latin maid would own,
 But, who would love a Roman—there was none.
 The honest purpose of my valiant son,
 And his companions, thus looked down upon,
 I grieved to see; and to his wish inclined,
 Conferred a strain of the paternal mind.
 Away with prayers, I said, wives fair as these,
 And quite as coy, your swords shall give with ease.
 To the God Consus, with religious care,
 A solemn festival do thou prepare; 290
 When at the Sacrifice the holy throng,
 In swelling chorus raise the festal song,
 That which from thee is for a time concealed,
 By the God Consus then will be revealed.

The Sabine chiefs, by just resentment fired,
 With the partakers of their grief conspired:
 Then first thy matrons, Rome, beheld the sight,
 Of father against husband ranged in fight;
 And whilst their hearts felt new maternal care,
 Near and more near approached the tedious war. 300
 From sacred Cures the avengers came,
 From hills that knew the rise of Tiber's stream,
 From where the Anio poured its headlong flood,
 And Allia, yet unstained with Roman blood.
 Each hapless daughter, and as hapless wife,
 The cause and victims of that furious strife,
 Perplexed with grief and fear, a mournful train,
 In secret council met at Juno's fane;
 Their pallid cheeks their anxious thoughts confessed,
 Whom thus the wife of Romulus addressed: 310
 Ye dear companions of my happy days,
 In peaceful shades where blue Clitumnus strays,
 Now doomed with me to know war's loud alarms,
 Where these rude rocks resound with clashing arms!
 No more conflicting claims must share our vows,
 The hour is come when each her part must choose.
 Lo! the fierce armies, breathing mortal ire!
 Here a rash husband, there a vengeful sire:

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

Say, then, for whom our votive fires shall burn,
 Shall we as widows, or as orphans mourn ? 320
 A counsel hear, which with the time accords,
 Worthy your Sabine sires and Roman lords.
 At her command, their locks dishevelled flow,
 And their sad forms are clad in weeds of woe.
 Now front to front the glittering ranks appear,
 Each sword unsheathed, and poised each deadly spear ;
 The brazen clarion now, surcharged with breath,
 Prepares to give the clamorous sign for death.
 When lo ! ere kindred blood the swords could stain,
 'Twixt sires and husbands rush the matron train ; 330
 Clasped to their breasts, their tender babes they bear,
 Pledges of love, too soon inured to care.
 Soon as the middle space their steps attain,
 Sinking with fear, their knees impress the plain :
 The children, too, to aid their mothers try,
 And on their fathers call with feeble cry ;
 And, as if conscious of the time's alarms,
 Unto their grandsires stretch their little arms ;
 Now seen at last, they speak the endearing name,
 Or, if unable, lisping efforts frame. 340
 Their arms and rage the kindred foes resign,
 And in new friendship with each other join :
 Their daughters these embrace ; and on his shield
 The grandsire now his infant grandson held,
 Glad for its orb to find a use so new,
 And to bestow the praise so justly due.
 Hence Sabine dames to me their homage pay,
 Upon my Kalends' first recurring day ;
 Whether, because they braved contending spears,
 And gained a triumph by all-conquering tears ! 350
 Or, that my love the Sabine Ilia won,
 The immortal mother of my favourite son.

Howe'er that be, now vanquished snows expire,
 And icy winter shrinks from Phœbus' fire :
 Again new leaves the frost-stripped trees adorn,
 And swelling buds start from the juicy thorn ;
 The fertile herbs, long hid in darksome night,
 Find out their secret way to heavenly light ;

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

Now teems the fruitful earth, and every flower
 Hastens to decorate the vernal hour ; 360
 The flocks rejoice, and birds of tuneful tongue,
 Salute the spring with Hymeneal song.
 Well may our Latin dames the time approve,
 Sacred by nature's laws to wedded love.
 Add, on this day our Roman matrons raised
 Juno Lucina's fane,—where once was placed
 The Roman's secret watch at midnight hour,
 In dread suspicion of his rival's power,—
 On yonder hill where marble columns shine,
 But which still holds the name of Esquiline. 370
 Why should an endless tale your mind detain ?
 The causes which you seek appear full plain.
 For Juno's power protects the married state ;
 And on her Son that crowd of votaries wait :
 My honours with my mother's thus combined,
 Are doubly grateful to my filial mind.
 With duteous haste wreaths to the Goddess bring
 Of every flower that garnishes the spring ;
 She loves the plants, and willingly receives 380
 The simple offering of their verdant leaves ;
 Their native sweets to her more grateful are,
 Than Eastern perfumes brought with costly care.
 Then round your heads the flowery garlands twine,
 And cry, by thee, Lucina, light shall shine
 On those who in thee trust, in that dark hour
 When pain and anguish rule with supreme power.
 But let the suppliant first, with special care,
 In mystic reference loose her flowing hair ;
 So shall the Goddess hear the sufferer's vow,
 And what she prays for freely will bestow. 390

Who now to me the reason can declare,
 Why Mars' celestial arms the Salii bear ?
 And as in frantic dance they bound along,
 Repeat the name Mamurius in their song ?
 Do thou, oh Nymph ! the sacred rites reveal,
 Which Dian's darksome grove and lake conceal ;
 Nymph, spouse of Numa, nurse of infant Rome,
 To thine own festivals benignant come !

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

In the deep vale where low Aricia lies,
 A glassy pool reflects the azure skies,
 Which woods enclose of dark perennial shade,
 And darker still by old religion made. 400
 Here did Hyppolytus a tomb obtain,
 Dragged by his horses' fury o'er the plain :
 Hence, in that grove no foot of steed shall tread,
 Nor with its sound disturb the illustrious dead.
 There pendant tablets deck the Goddess' bower,
 In grateful tokens of her favouring power ;
 Thither with garlands crowned our dames repair,
 And in slow step their votive torches bear :
 The Royal Priesthood still is in command
 Of those of flying feet, and strongest hand ; 410
 One daring deed another still succeeds,
 And for his short-lived reign the Monarch bleeds.
 From unknown springs the tinkling waters flow,
 As clear as crystal and as cold as snow ;
 Down rocky channels winds the murmuring rill,—
 Oft you may taste, but never drink your fill.
 It is Egeria who the water sends ;
 That Goddess calls the sacred Nine her friends,
 And for the glory of the Roman name,
 To Numa wife and counsellor became. 420
 To soothe the Romans, ever prompt to war,
 By laws and holy fear, was first his care :
 Wise laws the strong within just bounds restrain,
 And pure religion re-asserts her reign ;
 To mildness now ferocity gives place,
 To assail a citizen is held disgrace ;
 Each finds his sure defence in equal laws,
 And more than arms avails a righteous cause :
 The tamed barbarian at the altar stands,
 Offering the wine and cakes with pious hands. 430

Behold the Father of the Gods, in ire,
 From the dark clouds darts forth his livid fire ;
 Down from the skies incessant pours the rain,
 And seems prepared heaven's copious stores to drain ;
 No less the lightnings in fierce conflict come,
 Whilst pealing thunders shake the etherial dome.

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

'The dire commotion fills the King with dread,
 And panic fears his people's breasts invade.
 To whom the Goddess : yield not thou to fear,
 For angry Jove will bend to righteous prayer ; 440
 The proper rites, by which his wrath to turn,
 From Faunus and from Picus you shall learn,
 Both guardian Genii of the Roman land,
 These will the truth declare at your command,
 But not, unless by violence controlled ;—
 Then boldly seize them, and in bondage hold :
 Thus, by what art to seize the unwilling pair
 He learns, instructed by her prescient care.

Below the Aventine Mount there stood a glade,
 Where spreading holm-oaks formed a gloomy shade, 450
 And whosoe'er had chanced that place to see,
 Might surely own a present Deity ;
 Green grass beneath ; into a moss-clad well,
 From pendant rocks, a constant streamlet fell :
 Faunus and Picus often here would stray,
 To quench their thirst, and shun the heat of day.
 Hither betimes the wary Numa came,
 And to the Fountain sacrificed a lamb ;
 Then, for the Gods, of wine full goblets placed,
 Whose mellow flavour well might tempt the taste ; 460
 And, in the cave hid with his faithful band,
 In secret ambush, takes his watchful stand.
 The Sylvan Gods to the accustomed stream,
 At wonted hour, heedless of danger, came :
 In eager haste they quaff the potent bowls,
 And with much wine refresh their thirsty souls.
 Sleep follows wine ; his cords around, with care,
 The King then throws, and binds the drunken pair.
 Awake, they strive to make their fetters yield,
 But through their striving are more firmly held. 470
 Ye Sylvan Gods ! forgive this seeming wrong,
 Since to my deeds no ill intents belong :
 Then say how we may shun impending fate,
 And with just rites the thunder expiate ?
 So said the King : when Faunus thus returns,
 And, as he spake, indignant tossed his horns :

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

You seek great things ; nor do our powers allow
 That you from us such secrets e'er should know.
 We are but rural Gods, who simply love
 To climb the rocks, and range the shady grove ; 480
 O'er the red lightning Jupiter commands,
 Nor trusts his thunders in less powerful hands :
 You ne'er alone can bring him to your will,
 But may, perhaps, if aided by our skill.
 Thus to the King Faunus declared his mind,
 And in his sentence was by Picus joined.
 Remove from us these cumbrous bonds, they cry,
 Since we, obedient, with your wish comply.
 Here, by stern art compelled, Jove shall appear :
 Lo here a pledge ! by gloomy Styx I swear ! 490
 Set free, what deeds they do with magic cords,
 What songs they sing of strange and uncouth words,
 And by what arts from his celestial throne
 To this low earth they draw the thunderer down,
 For man to know were sin. We shall rehearse
 What may be told by pious bard in verse.
 From heaven they Jove entice, whence some the name
 Of Tye bestow upon the Power Supreme.
 Thy trees procumbent, green Aventine, bowed,
 And rocks depressed confessed the ponderous God ; 500
 Chill terror o'er the Monarch's senses came,
 And from his bosom fled the vital stream ;
 Pale grew his cheeks, and as the scene he viewed,
 His bristling locks in rigid horror stood :
 Mastering his fear, Father and King, he said,
 Of the high Gods ! tell how shall be allayed
 The thunder's rage, if e'er with heart sincere
 Unto thy shrines we came with gifts and prayer,
 And if we now, with pious tongue, desire
 That which the fates' decrees and you require. 510
 The God soon yielded, to the suppliant kind,
 But still with dubious phrase perplexed his mind.
 Cut off the head, the Almighty Thunderer said—
 Of Leek, cries he, dug in my garden bed !—
 Bring me, says Jove, of Man—the topmost hairs !
 Rejoined the King, disguising well his fears.—
 This then demands in sacrifice—a Soul !—
 A Fish ! cries Numa, you shall have him whole.

Kal. Mar.—S. L. 337° 18' 30"—Mar. 1.

He laughed and said, take lightning, thunder, both !
 To talk with such as you I'm never loath. 520
 But, when to-morrow's Sun, with orient ray,
 Shall in the sky his complete orb display,
 I will bestow on you, in that bright hour,
 The certain pledge of Rome's imperial power.
 He spake ; loud thunders the wide concave filled,
 As through the air his upward course he held ;
 Rolled in dark clouds to heaven's high dome he soared,
 Whilst, prostrate on the earth, the King adored.
 Now to his home Numa with joy repairs,
 And to the Romans the strange facts declares. 530
 With doubt they hesitate, and scarce believe ;
 Yet scarce could think the King sought to deceive.—
 Yet I shall be believed, if what I tell
 In its due time, the true event fulfil,
 He said indignant ;—for to-morrow wait,
 A few short hours will end your doubtful state.
 Soon as to-morrow's Sun, with orient ray,
 Shall in the sky his complete orb display,
 Great Jupiter will give, in that bright hour,
 The certain pledge of Rome's Imperial Power. 540
 Doubtful they part, impatient of delay,
 And set their faith upon the coming day.

VI. Nones of March.—S. L. 338° 17' 43"—March 2.

The early morn upon the earth's soft breast,
 Each herb and flower with glistening hoar-frost drest ;
 Eager to know the truth, and learn their doom,
 Before their King's abode the people come :
 Amidst the silent crowd, in open air,
 Numa ascends his polished maple chair.
 In the horizon now bright Phœbus glowed,
 And half his orb above its margin showed ; 550
 With silent prayer the crowd his rising hail,
 Whilst hope and fear their anxious hearts assail.
 Up rose the King ; around his reverend head
 The Sacred Cowl in snow-white folds was spread ;
 To heaven he slowly raised his pious hands,
 Well known and practised in its just commands ;

VI. Nones of March.—S. L. 338° 17' 43"—March 2.

And thus he said : behold at length the hour
 Of favour promised by celestial power !
 Great Jove, for ever be thy name adored !
 Now vindicate the faith placed in thy word. 560
 Whilst yet he spake, the Sun rose full in sight,
 In complete round, with beaming splendour bright ;
 From the high pole a heavy clangour came,
 Thrice rolled the thunder; and thrice shot the flame ;
 Athwart the cloudless sky fierce lightnings flew :—
 We tell strange things, but we can vouch them true.
 The blue ethereal vault, now burst in twain,
 Disclosed the glories of Jove's utmost reign ;
 The pious chief and crowd avert their sight,
 And fear to contemplate the dazzling light : 570
 Lo ! to the earth descends a polished Shield,
 By the light air in easy circles wheeled.
 From the assembled host loud shouts arise
 In clamorous peals, that reach the opening skies.
 The gift the King takes up, but first he slew
 A steer, which ne'er in toilsome harness drew ;
 The name Ancile on the shield imposed,
 By one continuous waving margin closed,
 Which to the eye nor round nor square appears,
 Nor any angle in its circuit bears. 580
 Mindful that by the tenure of that shield
 The fortune of Imperial Rome was held,
 The prudent Numa, in his prescient thought,
 Designed a scheme with deepest cunning fraught ;
 Directing more, like that in form and size,
 To be carved out, to cheat all plunderers' eyes.
 Mamurius closed that work, with better skill,
 Or stricter morals graced, 'twere hard to tell.
 To whom the bounteous King,—ask your reward,
 Nor ask in vain, if truth be in my word. 590
 He had already on the Salian train,
 Who from their salient dance their name obtain,
 Bestowed bright arms, and words of mystic sound,
 Which still they chaunt, as through our streets they bound.
 For my reward give me all-glorious fame,
 Mamurius then replied, and let my name,
 The last recited in your sacred rhymes,
 Through Rome's wide streets resound in future times !

VI. Nones Mar.—S. L. 338° 17' 43"—Mar. 2.

Hence Priests that old work's promised price still pay,
 And call—Mamurius ! in their ritual lay. 600
 If any purpose to be married now,
 Though both would haste to pledge the mutual vow,
 Yet stay a while, nor think the time too long,—
 To small delays great benefits belong.
 Arms move to war ; blest Hymen war affrights ;
 With better omens hold your marriage rites.
 On this day, too, in the bright Flameum dressed,
 The haughty consort of the Dial Priest,
 Whose head the white and pointed pileus wears,
 Shall come in public with dishevelled hairs. 610

V. Nones of March.—S. L. 339° 16' 53"—March 3.

When the third night asserts her gloomy reign,
 And over head revolves her starry train,
 Of the Twin Fish, which jointly deck the sphere,
 One shall no longer to our sight appear.
 For there are two ; this North, that South extends,
 And thus to each its name a Region lends.

III. Nones of March.—S. L. 341° 15' 6"—March 5.

When old Tithonus' spouse, of roseate hue,
 In kind effusion sheds the welcome dew,
 And dressed in gorgeous robes, with saffron bright,
 On the fifth morn proclaims the coming light ; 620
 Towards the sea shall he occiduus fall,
 Whom some Arcturus, some Böotes call.
 Nor yet from view Vindemiator flies,
 But slowly lingers in the Western skies.
 To know the cause from which this Star obtained
 His place, you need not be long here detained.
 Of a gay Nymph and rustic Satyr born,
 Bright as the day and ruddy as the morn,
 Young Ampelos by Bacchus was beloved,
 As on the hills of Ismarus he roved. 630
 Around an elm the vine its tendrils spread,
 And in festoons hung graceful over head ;
 The purple grapes allure the thoughtless boy,
 And on the pendant branch to climb decoy ;—

III. Nones Mar.—S. L. 341° 15' 6"—Mar. 5.

He falls : his loss great Bacchus mourns with tears,
And to the stars his luckless favourite bears.

II. Nones of March.—S. L. 342° 14' 9"—March 6.

When the sixth Phœbus leaves dark Ocean's bed,
And his winged steed blue ether's pathway tread,
Eager Olympus' steep ascent to gain,
And stretch their flight high o'er the earthly plain ; 640
Whoe'er shall to old Vesta's fane repair,
In pious pomp to make his homage there,
Let him to Ilia first his incense pay,
And with his praises gratulate the day.
This day Augustus, guardian of our laws,
More prompt to merit than acquire applause,
Unto the countless titles of his fame,
Adds the high honour of the Pontiff's name ;
The eternal fires, in which her fate resides, 650
Rome to Eternal Cæsar's care confides ;
Each joyful Roman hails, with thankful mind,
The pledge of Justice with Religion joined,
And gladly trusts to one directing hand,
The holy Lituus and Imperial Wand.
Ye sacred relics of Troy's funeral-glow !
Saved by Æneas from the conquering foe,
Behold a Priest, of old Æneas' line,
With filial duty touch his kindred shrine.
O'er Cæsar's house be Vesta's influence spread,
And may her power protect her kinsman's head : 660
Bright flames the fire, cheered by his holy hand,
May both for ever live to bless our land !

Nones of March.—S. L. 343° 13' 10"—March 7.

One mark denotes the month of March is come,
That on these Nones was sanctified the Dome,
Which now before two groves its columns rears,
And of VEJOVE the mystic title bears.
When, on the hill of the Tarpeian Jove,
Quirinus with high walls secured the Grove,
To each he said, to this retreat repair ;
Whate'er your deeds, no vengeance you need fear. 670

Nones Mar.—S. L. 343° 13' 10"—Mar. 7.

From such low origin the Roman grew ;
 The pristine crowd no sordid envy knew.
 But lest the novel name your thoughts oppose,
 Learn whence this God, and how his name arose :
 This Jove is young, and young his looks appear,
 Behold his hand ! he holds no thunder there ;
 The enraged God assumed the lightning's flame,
 When against heaven the earth-born Titans came ;
 Till then unarmed he ruled in mild command,
 Nor shewed the terrors of his strong right hand. 680
 From Ossa's height the blazing torrents streamed,
 And with new fires still higher Pelion gleamed ;
 The broad Olympus to its centre shook,
 And in its throws the solid earth partook ;
 Not all conjoined the faithful Goat could scare,
 But of her nursling she still shewed her care.
 She stood ; although the Cretan Nymphs, 'tis said,
 From the dire conflict in pale terror fled.
 Now to the name I come : our housewives call
 Vetches and weeds, grain that is poor and small ; 690
 If this be true, why should not I aver
 The term Vejove, to mean Wee-Jupiter.

When Vernal Suns diffuse their welcome rays,
 And March has witnessed six increasing days ;
 Ere on the Eastern rampart of the sky,
 The ruddy streaks declare the morning nigh,
 Whilst beaming stars still vivid are beheld,
 Like distant watch-fires in the tented field,—
 Lo ! the Gorgonian Horse his mane displays,
 In streaming glory to our upward gaze. 700
 He from the viperous hair, with venom fraught,
 Of fell Medusa to have sprung is thought.
 'Twixt clouds and stars, high o'er this earthly sphere,
 With outstretched wings he cleaves the ambient air.
 When first he felt the new-formed bridle's thrall,
 He spurned the earth, impatient of controul :
 Struck by his eager hoof the Fountain rose,
 Which down Aonia's rocks a crystal torrent flows.
 To heaven he fled :—his form still lingers here ;
 And where he ranged, ten and five stars appear. 710

VIII. Ides Mar.—S. L. 344° 12' 8"—Mar. 8.

Soon as the stars adorn the nightly scene,
 On the eighth night the Gnosian Crown is seen ;
 Fair Ariadne's Crown, enthroned on high,
 Through constant love and Theseus' perjury.
 A generous God that real worth could prize,
 Which impious man had viewed with scornful eyes,
 The line forgot, in danger's hour bestowed,
 That of the Labyrinth's maze disclosed the road.
 Blest in her lot, she cried,—why did I mourn,
 And lavish love that never met return ? 720
 Why did my tears in rustic sorrow flow ?
 Since to his crime my happiness I owe.—
 Meanwhile great Bacchus, India's realms o'ercome,
 Enriched with spoil, returned triumphant home.
 One captive fair, 'mongst those for beauty deemed,
 To the gay Conqueror's eyes too lovely seemed :
 Too soon his faithful Spouse the rumour hears,
 And mourns his loss with never-ceasing tears :
 Forlorn she wanders on the winding shore,
 Unmindful of the gathering tempest's roar ; 730
 As down her neck, unloosed, her tresses flow ;
 To the bleak surge her cries reveal her woe :
 Again, ye waves, behold my bosom heave !
 Again, ye sands, my briny tears receive !
 In gushing streams, again they burning fall,
 As present sorrows former wrongs recall.
 Yet why should Theseus indignation move,
 Since even Bacchus can perfidious prove ?
 All, all are false, however fair they shew ;
 Let never woman trust in plighted vow ! 740
 Oh that my fate one single course had run,
 Short, although dark, in early life begun !
 Ere this my tortured heart had ceased to beat,
 From every ill safe in its last retreat.
 Left on these rocks,—by perfidy betrayed !—
 Why didst thou, Bacchus, bring too welcome aid ?
 Why with kind words my drooping spirits cheer,
 Again to try of hope the vain career ?
 Once had sufficed to know love's torturing power,
 And the dire pangs, that rule this fatal hour. 750
 Ah, fickle Bacchus ! lighter than the wind,
 Or leaves around thy comely temples twined,

VIII. Ides Mar.—S. L. 344° 12' 8"—Mar. 3.

Canst thou forget thy vows, so often sworn,
 And of a stranger make thy wife the scorn?
 Say shall a harlot my due privilege share?
 Did I for her our bridal bed prepare?
 Where is thy faith? thy truth? thy sacred word?
 Ah! that from me so oft these calls are heard:
 Thou blamedst Theseus for his perfidy,—
 By thy own words condemned far worse than he. 760
 To hide my griefs shall be my special care,
 Lest I deserving of such wrong appear:
 But chief, by Theseus may it ne'er be known,
 Nor let another's crime his fault atone.
 Surely surpassing beauty is the cause,
 Which makes great Bacchus swerve from honour's laws?
 One bright as Venus, risen from the sea,
 May well outshine a dusky girl like me.—
 On each proud foe may shame and foul disgrace,
 Black as her skin, and hideous as his face, 770
 Terrific fall, before his conquering sword,
 Whom my true heart confesses for its Lord!
 But what avails it, that I dwell on these,
 If to your fancy even her faults can please?
 Through what strange passion, against nature blind,
 Can the dark sorceress thus controul thy mind,
 With arts accursed by every power above?
 Ah! let not such prevail o'er wedded love!
 Be timely warned; renounce her wizzard charms,—
 Their grimy touch will stain thy snow-white arms. 780
 As my despairing thoughts revolve thy crime,
 Bewildered memory strays through distant time,
 And, in succession, sees each gloomy shade
 By lawless love to endless shame betrayed.—
 Even such can pity find;—then why should I
 For virtuous love attempt apology?
 Since the free gift, given twice, we ever deem;
 Let not my frankness forfeit thy esteem,
 Nor be my love a fault;—in thee 'twas none,
 When first to me thou didst thy passion own: 790
 My heart, unsought, gave all you could implore,
 And when I knew you loved, I loved the more.
 Born amidst fire, too bright your merits shine,
 Formed to subdue a yielding heart like mine.

VIII. Ides Mar.—S. L. 344° 12' 8"—Mar. 8.

Once you vouchsafed to claim me for your own,
 And proffered marriage, and a heavenly crown :—
 Are these the promised gifts ? Is this the heaven
 Reserved for love ? alas ! too freely given.
 So mourned the weeping fair ;—her plaintive cry
 The lover heard, as he by chance drew nigh. 800
 Unseen, with silent step, and breath suppressed,
 The God approached, and caught her to his breast ;
 Upon his neck her grief-worn cheek reclines,
 Whilst round her waist his folding arms he twines ;
 With smiles of love her fond complaints he hears,
 And with warm kisses dries her falling tears.
 Cease from all fear, he cries, and glad prepare
 The joys of this triumphal hour to share !
 No more that breast shall heave with bursting sighs,
 Nor sorrow dim my Ariadne's eyes ; 810
 A Goddess now, and Libera thy name,
 The acknowledged partner of my power and fame.
 And this thy Marriage Crown, by Venus given,
 By Vulcan formed, in the high vault of heaven,
 To attest our faith for ever shall appear,
 And lend new splendour to the starry sphere ;
 In those bright realms, together we will prove
 The joys that wait on firm connubial love.
 He spake :—to fire nine sparkling jewels turn,
 And round the Pole in golden radiance burn. 820

III. Ides of March.—S. L. 349° 6' 29"—March 13.

When he whose rapid chariot brings the day,
 Six rising orbs has shewn in bright display,
 And shall as oft, in golden pomp arrayed,
 Have in succession sought still evening's shade :—
 In the green plain where Tiber, winding, flows,
 Again we see the gay Equirian shows ;
 But if the stream's swollen flood these fields should have,
 Let Cœlius' dusty heights the steeds receive.

IDES of March.—S. L. 351° 4' 0"—March 15.

Unto the Ides the genial Feast belongs
 Of Anna, called Perenna in our songs. 830

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Hard by thy banks, old Tiber, is the place,
 Where the lost Anio sinks in thine embrace ;
 Thither our townsmen with their mates repair,
 And on the grass the jovial banquet share.
 Some brave the air, some few in tents repose,
 And some with boughs a leafy house compose ;—
 The pillars there of slender reeds are made,
 And outspread togas form a grateful shade.
 Meantime, whilst wine and warmth their hearts expand,
 In strict devotion join the pious band ; 840
 For years they pray, and drink, with fervid souls,
 Many and joyous as their frequent bowls.
 Him you will find, to drink old Nestor dead,
 She, by her cups, outlives the Sibyl maid ;
 Some emulous sing, with feeling over-fraught,
 Whate'er our learned theatres have taught ;
 Their hands waved to the tune, and tearful eyes,
 Attest the power that in soft music lies.
 And now, their cups laid down, the dance they lead,
 With thundering steps, whilst from her giddy head 850
 The girl, bedizened, tosses loose her hair,
 And in wild circles wheels with bosom bare.
 Returning home, they reel in drunken pride,
 Through gazing crowds which line the pathway side ;
 Thrice happy called by all the neighbouring throng,
 In envied blessedness they roll along.
 I lately met the train, and pleased surveyed
 An old drunk wife her old drunk husband lead.
 Who is this Goddess ? you perhaps enquire,
 Esteeming common fame a common liar :— 860
 To leave no tale untold is my intent,
 And for this theme my new-strung lyre is bent.

For cold Æneas Dido felt love's fire,
 And for him perished on the funeral pyre.
 Her gathered ashes, in the urn were laid,
 And this inscription on the stone was read,
 Which with her dying voice she did impart,
 The sad memorial of a broken heart :—
 The fatal cause and sword Æneas gave,
 By her own hand Eliza sought the grave. 870

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Numidian tribes despoil the Byrsan plains ;
 Within those walls the Moor Iarbas reigus,
 And, mindful of her scorn, behold ! he cried,
 No more shall Dido's chambers be denied
 To my fond suit ; in this her regal dome,
 A fairer bride shall find a happy home.
 The Tyrians flee, where wandering error leads,
 Like bees without their king, through trackless meads.
 Now the third harvest on the floors was strewed,
 And the third vintage from the wine-press flowed ; 880
 Unhappy Anna, from her sister's dome
 By adverse fate expelled, forsakes her home ;
 But first due honours to the dead she paid,
 And soothed with pious rites her sister's shade.
 An Urn receives the dust, the votive hairs,
 The precious ointment, and more precious tears ;
 Thrice to her lips the unconscious urn she pressed,
 And thrice, Farewell ! burst from her sobbing breast :
 In those dear relics, still she seemed to hold
 The soul that vivified their hallowed mould. 890
 A ship and fit associate found, she tries
 Again for safety under foreign skies ;
 And, round the prow whilst curling billows roar,
 She views with streaming eyes loved Carthage's shore.
 Near bleak Cosyra's Isle fair Malta lies,
 Blessed with a fruitful soil and genial skies ;
 Lashed by the Libyan waves, high bulwarks stand
 Of rugged rocks to guard this favoured land.
 In Malta's King resolving to confide,
 By ancient hospitality allied, 900
 Hither she came : Battus the monarch's name,—
 For wealth and generous bounty known to fame ;
 Who when he learned her hapless tale of woe,
 Take all, he cried, this island can bestow !
 And had preserved her till the latest hour,
 But that he feared the rich Pygmalion's power.
 Twice had the Signs been numbered by the Sun,
 And the third Year had now its course begun ;
 Again the exiles must forsake the strand,
 And flee for refuge to some other land. 910
 The brother threatens, and the king, in fear,—
 Mistrusting arms,—cried, fly ! nor linger here ;

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Unused to war, our isle no aid can give,—
 Safe on some distant shore you yet shall live.
 Forewarned, again the wintry winds she braves,
 And trusts her bark to the tempestuous waves :
 Less fierce than sordid man those waves she finds,
 And than a brother's hate the raging winds.
 Where stony Crathis pours into the main
 Its fish-thronged waters, lies an open plain, 920
 Called Cameré by those who there reside ;—
 Thither her secret course the exile hied ;
 Nor farther from that shore her vessel's prow
 Than at nine times can reach a slinger's throw.
 Close to the mast subsides each languid sail,
 In dubious motion, from the lessening gale ;
 Then, man your oars, the watchful pilot cried,
 By these our ship shall stem the ebbing tide.
 But, whilst in reefs the gathered sails are furled,
 Struck by the southern blast, their bark is hurled 930
 To the wide sea, regardless of command,
 And far from view recedes the distant land !
 The bounding sea assaults the turbid skies,
 And from the deep the upturned waters rise ;
 Tossed on the waves, the straining vessel reels,
 Nor guiding art, nor potent rudder feels ;
 The sturdy masts in pliant motion heave,
 And opening leaks the swelling surge receive ;
 The master's hand the useless helm forsakes,
 And his stout heart the common fear partakes ; 940
 In wild dismay he views the raging storm,
 And even his lips unpractised vows can form.
 The Tyrian exile sees new horrors rise,
 And with her garment shields her fear-struck eyes :—
 Then first she called her sister Dido blessed,
 Or whosoe'er the peaceful earth had pressed.
 Driven by the wind, they strike Laurentia's coast,
 And reach the land ;—their shattered ship is lost.
 Latinus' daughter and the Latin throne
 Æneas held, and made two nations one : 950
 As with Achates, at an early hour,
 He silent walked on the marital shore,
 He sees her wandering, nor his credence yields,—
 What should bring Anna to the Latin fields ?

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Thus he :—'tis Anna ! loud Achates cries :
 Hearing her name, the exile lifts her eyes ;
 What must she do ? Whither direct her flight ?
 Her sister's fate appears before her sight.
 What deep abyss will in its welcome gloom,
 To her dishonoured head afford a tomb ? 960
 Her, trembling thus, the Trojan chief perceives,
 And with kind words her needless fear relieves :
 For wronged Eliza's death his grief renewed,
 With conscious tears his burning cheeks bedewed.
 Anna ! I swear by this our sacred soil,
 Through fate decreed to recompense our toil,
 As you so oft in former times have heard ;
 And by our guardian Gods here lately reared,
 Who often chid me for my lengthened stay,
 And with reproaches urged me on my way ! 970
 Of death I thought not ; nor could look to find
 Such daring courage in her gentle mind :
 But when did love take reason for its guide ?
 Less strong the fear of death than injured pride.
 Ah ! speak not ! I the unworthy wounds surveyed,
 Daring to traverse the Tartarean shade.
 But you, if choice have brought you to our shore,
 Or if directed by Almighty power,
 Whate'er you seek we fully will accord ;
 Come and partake the good these realms afford : 980
 For much to you, our grateful hearts avow,
 And to Eliza every thing we owe.
 Twice welcome to our hearts and new-found home,
 In your own name, and in her name, you come.
 Trusting his word,—nor other hope appeared,—
 The story of her wanderings she declared.
 Soon as, in Tyrian robes, she reached the house,
 Æneas thus addressed his Latin spouse,—
 The silent crowd standing intent to hear :
 Lavinia, wedded partner of my care ! 990
 I bring this stranger from a pious cause,
 In due fulfilment of old friendship's laws ;
 A shipwrecked exile, she my wants relieved,
 And in her hospitable home received :
 A Tyrian Princess once, on Libya's strand
 A powerful kingdom owned her just command.

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Her as a sister welcome to your breast,
 And let your love my gratitude attest.
 She promised all,—but with a woman's art
 Lavinia hid the anguish of her heart. 1000
 Furious in hate, yet in dissembling strong,
 She still repressed the imaginary wrong ;
 And whilst his public gifts her eyesight grieve,
 Suspects he may still more in secret give.
 Nor can she well decide which way to turn ;
 With mortal rage her jealous passions burn ;
 From every hope of happiness estranged,
 Her last, her only wish to die revenged :
 A plot of death she forms.—In midnight gloom
 The blood-stained Dido's image seemed to come, 1010
 With clotted locks, and face of livid hue,
 And at her sister's couch stand full in view.
 Fly straight, and stay not ! this sad mansion fly !
 It said ;—the doors shook at the midnight cry ;
 She from the window sprang, made bold by fear,
 And to the fields rushed forth through midnight air ;
 Scarce clad she flies, not knowing where to go,
 As from the howling wolves the timorous roe.
 The Bicorned God Numicius, it is said,
 In amorous transport seized the affrighted maid, 1020
 By his incumbent waves from view concealed,
 And in the depths of his still waters held.
 With shouts the lost Sidonian maid they seek,
 Through fields, where signs of feet her path bespeak.
 Unto the banks they came ; these footsteps shew ;
 The conscious stream restrains its silent flow ;
 She seems herself to speak :—Cease from your care ;
 Placid Numicius' Nymph, his bed I share ;
 Hid from all harm in his perennial stream,
 Anna Perenna henceforth is my name. 1030
 Straight in those fields in banquet they recline,
 And celebrate the joyous day with wine.

To say she is the Moon some will be found,
 Because with months she fills the yearly round ;
 Part call her Themis ; part have for her named
 The Inachian Heifer, for long wanderings famed ;

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Old Atlas' daughter some will Anna prove,
 And that 'twas she gave the first food to Jove.
 Another tale, still current here in Rome,
 Perhaps more near the righteous faith will come : 1040
 The Roman people, in Rome's early hour,
 Nor yet made safe by any Tribune's power,
 Had to their refuge from oppression fled,
 And pitched their tents on green Mount Sacer's head ;
 And now to fail their store of food began,
 Blest Ceres' gifts, the staff of life to man.
 In the Bovillan Suburb lived a Dame,
 Poor, neat, industrious, old,—Anna by name ;—
 Her reverend head Time's sacred silver crowned,
 Her hoary locks the mystic fillet bound ;— 1050
 With kind compassion and maternal care,
 Her tremulous hands the rustic cakes prepare ;
 And thus she dealt, each morn, a glad repast,
 Of smoking fragrance, and of tempting taste :
 The well-timed gifts the sufferers' wants relieved,
 And by the crowd were thankfully received.
 At home,—peace made,—shrines to PERENNA rise ;
 For friendship proved in time of need we prize.

Honour to age and female worth belongs ;
 Whence comes it, then, that, in their festive songs, 1060
 Girls to this old and holy maid rehearse
 Such obscene words, strung up in antique verse ?
 To the new Goddess Anna, Mars repaired,
 And thus in private his intents declared :
 Your Festivals the Romans have assigned
 Unto my Month, and thus our worship joined ;
 In friendship, then, your kind assistance lend,
 For on your aid my dearest hopes depend ;
 My stubborn heart, which danger ne'er could tame,
 For blue-eyed Pallas burns with secret flame ; 1070
 Against such beauty no defence I found,
 And long have cherished the concealed wound ;
 Bold in my strength, no combat did I fear,—
 But Love's light darts o'ercame my ponderous spear ;
 Potent in arms, I still must homage yield
 To her who bears the spear and Gorgon shield.

Ides Mar.—S. L. 351° 4' 0"—Mar. 15.

Gods to unite, of minds so much the same,
 Contrive :—the office suits a good old Dame,
 He said. Her promises the God betray,
 And still prolong his hope with sly delay : 1080
 When he more eager pressed ;—you've won, she said,
 The timid hand of the reluctant maid.
 The joyful God prepares the bridal bower,
 And waits impatient for the happy hour ;
 Thither with measured steps is Anna led,
 The marriage-veil enfolds her downcast head.
 Mars seeks a kiss ;—on his astounded eyes
 The aged Anna's reverend wrinkles rise.
 The baffled God feels, in alternate change,
 Now burning shame, now impotent revenge : 1090
 The lover's transports Anna's laughter move,
 Nor did aught more amuse the Queen of Love :
 Hence they old jokes and impure songs repeat,
 And she exults to have tricked a God so great.

I was about, in silence, to refrain
 From naming Him, by vengeful daggers slain,—
 Our Roman Prince ; when from the sacred flame,
 Chaste Vesta's voice in solemn accents came :—
 Fearless commemorate the daring crime,
 To be for ever cursed in future time ; 1100
 Mine was the Priest whose blood defiled that day,—
 It was Religion's self they sought to slay.
 The Hero, rescued from the mortal strife,
 I bore in safety to eternal life ;
 On a vain phantom was their rage displayed,
 What fell by treason was Great Cæsar's shade :
 In heaven he holds his state, by Jove's command,
 And his high temples in our Forum stand.
 But they,—whose reckless fury durst invade,
 And with his blood pollute the Pontiff's head,— 1110
 To them no refuge the wide world could yield ;
 Witness their bones—that blanch Philippi's field !
 This work,—this duty, piety assigned,
 As the first care of youthful Cæsar's mind ;
 His righteous punishments redressed the state,
 And his just arms avenged his father's fate.

XVII. Kalends of April.—S. L. 352° 2' 42"—March 16.

When next Aurora cheers the plants with dew,
The extended Scorpion will appear in view :
Grasped in his claws, the Scales o'er Ocean swing ;
Far in the South gleams forth his poisonous sting. 1120

XVI. Kalends of April.—S. L. 353° 1' 34"—March 17.

After the Ides, when the third rise of light
With conquering rays dispels the shades of night,
On that auspicious day our altars shine
To Bacchus, guardian of the blessed vine.
Hail, mighty God ! thine inspiration bring,
Whilst this thy greatest Festival I sing.
Nor shall my venturous Muse attempt to soar,
And sing the terrors of thy natal hour ;
How Semele the Thunderer's glories dared,
Else thou an unarmed stripling had been reared ; 1130
Nor how thy life a double birth could prove,
And for a second mother number Jove.

'Twere long to tell of all thy victories won,
From the uprising to the setting sun ;
From where the Ister bounds Sithonia's plain,
To Scythian wilds, where snows eternal reign ;
Their perfumed tribute India's realms bestowed,
And Blest Arabia owned the conquering God.
The slaughtered Theban here shall have no place,
By his own mother held in horrid chase ; 1140
Nor shall the mad Lycurgus here be found,
Whose vain contending gave his knee the wound.
See ! the fierce mariners, in wondrous change,
Through Tyrrhene waves, as scaly monsters, range.
Those dire events to other works belong ;
Such deeds, such names suit not my present song :
My less ambitious song the cause would tell,
Why on the day of this great Festival,
Yon wrinkled Beldame, with incessant cry,
To taste her cakes invokes the passers by. 1150

No fires our altars graced before thy birth,
Great Liberator ! and each sacred hearth,
Adorned with leaves, a cold and unstained stone,
Received no gifts, save fruit and flowers alone.

XVI. Kal. April.—S. L. 353° 1' 34"—Mar. 17.

When all the East, far as the Ganges' flood,
 By your victorious arms had been subdued ;
 The first, the choicest spoils of every kind,
 Were by your filial care to Jove assigned.
 You first did fragrant cinnamon dispense,
 With odorous myrrh and captive frankincense ; 1160
 The waving censers shed their rich perfumes,
 And altars bore triumphal hecatombs.
 Thus the Libation in our holy fanes,
 From its great author's name its name obtains ;
 And cakes are Liba called, because we throw
 A part of each into the sacred glow.
 The Liban cakes belong, by just decree,
 To the blest God, giver of Liberty :
 His kindness all that's good and sweet bestows,
 And from the comb by him the honey flows. 1170

I sing the days of yore : attend my lay,
 A pleasant tale may well your time repay.
 From Hebrus' banks, o'er Thracia's sandy plain,
 He marched, attended by the Satyr train,
 Where snow-crowned Rhodope, in virgin pride,
 O'erlooks Pangæa's flowery mountain's side ;
 The jovial crew's loud shouts sound far and near,
 And clashing cymbals shake the trembling air ;
 Swarms of new birds the tinkling brass surround,
 And the bees follow the enticing sound. 1180
 Gathered in hives, the wanderers he compels
 In hollow trees to fix their waxen cells ;
 With cheerful industry they work and sing,
 And for his care their new-found honey bring.
 Soon as the restless Satyrs, and the Sire
 Whose snowy forehead covers latent fire,
 Unto their tongues the luscious sweets applied,
 In search of combs through all the grove they hied.
 In an old elm, Silenus hears a hum,
 And his sharp eye soon spies the yellow comb ; 1190
 Whilst in his mouth strong liquorish tastes arise,
 Silent and sly, he seeks to seize the prize.
 Slow and unwieldy, on his ass he rode,
 Its crooked back confessed the ponderous load ;

XVI. Kal. April.—S. L. 353° 1' 34"—Mar. 17.

With cogent heel his steed he cautious steers
 Close to the tree in which the buzz he hears ;
 He eager listens to the noisy toil,
 And glad anticipates the precious spoil.
 To a strong branch he clings, and strives to stand,
 Whilst down the trunk he thrusts his greedy hand ; 1200
 Thousands of hornets gather on the wing,
 His face, his brow, and polished pole to sting ;—
 Backwards he falls, and to complete his woe,
 From his own Ass's heel receives a blow.
 He calls his people, and roars out for aid,
 Against the inveterate myriads who invade ;
 Thither the Satyrs run, a graceless race,
 Who laugh to see their parent's swollen face.
 He, luckless wight, in sharp and unknown pain,
 With his lame knee hops frantic o'er the plain. 1210
 Bacchus himself laughs too ; yet kindly shews,
 By soft cool slime to soothe the pungent woes ;
 The wretched sufferer hastens to obey,
 And o'er his face besmears the healing clay :
 To Liber, then, in gratitude, we give
 A faithful tribute from each busy hive ;
 And, with pale honey, Liban cakes prepare
 For him who did that pleasing gift confer.
 The reason why a woman still should sell
 The Liban cakes, 'twere no hard task to tell. 1220
 Women to youthful valour still are kind,
 And Bacchus' Thyrsus rules the female mind.
 Why is this woman old ? enquire you may :—
 Because old women love to soak their clay ;
 And for the joy which generous wine bestows,
 They love the God from whom their comfort flows.
 Why does her head an Ivy garland crown ?
 Because the God claims Ivy for his own.
 And why the Ivy is his special care,
 My Muse, without delay, shall now declare : 1230
 When Nysian Nymphs, within their mystic cave,
 From Juno's search would new-born Bacchus save,
 The pendant cradle spreading Ivy veiled,
 And from all eyes the infant God concealed.

XVI. Kal. April.—S. L. 353° 1' 34"—Mar. 17.

Bright Bacchus, say why on thy festal dawn,
 Our Roman Youths the Liberal robe put on?
 Is it because, for ever young and fair,
 A youth and boy thou ever wilt appear?
 And that to thee, the God of mirth and joy,
 The age belongs between the man and boy? 1240
 Or that on thee, the Father of us all,
 To guard their darling sons our fathers call?
 Or is the Liberal Robe, and life more free,
 Through thee obtained, founder of Liberty?
 Was it, that when our simple fathers chose
 Of a calm country life the sweet repose;
 When every Senator, inured to toil,
 Laboured himself, in his paternal soil;
 And real merit, with a modest brow,
 Received the laurelled Fasces at the plough, 1250
 Prepared alike to serve, or to command,
 Nor thought it crime to wear a hard-wrought hand?
 Was it, that then, upon your festal day,
 The country people came to see the play;
 Not for the pleasures of the idle shows,
 But to the Gods to pay their solemn vows?
 To Bacchus, then, were made those feasts and prayers,
 Which now, with him, torch-bearing Ceres shares:
 And that the concourse of the youths might join
 In the gay banquet of the God of wine, 1260
 Their fathers judged that day of mirth and glee
 Most fit to grant the Robe of Liberty.
 Mildly thy head and harmless horns incline
 Hither, Great Patron of the fruitful vine!
 With thy bold spirit renovate my force,
 And of my fancy speed the venturous course.

On this and yesterday, as I believe,
 The Argæan Fanés our tribes in pomp receive.
 Who the Argæans are, what rites they hold,
 Shall in their proper place and time be told. 1270

This night, ere midnight sheds her kindly tears,
 The Bird of Rapine in its rise appears;
 Upon the verge of earth's extended plain,
 Where the blue concave sinks beyond the main,

XVI. Kal. April.—S. L. 353° 1' 34"—Mar. 17.

Low bending to the North, beneath the Pole,
 Round which the sluggard Bears alternate roll.
 By what strange means, if I must now explain,
 A Bird should thus Olympus' heights attain :—
 It was of old, when from his throne above,
 Fierce Saturn fled before all-conquering Jove ; 1280
 Enraged, he calls to arms the Titan crew,
 And asks that aid which from the Fates was due.
 A Bull there was of a portentous make,—
 In front a Bull, behind a scaly Snake ;
 Born of the earth, in darksome shades he lay,
 By triple walls withheld from cheerful day,
 And Styx, admonished by the powers supreme,
 Around had three times wound his turbid stream :
 For destiny had fixed,—who overcame
 That Bull, and gave his entrails to the flame, 1290
 He should achieve the Empire of the Pole,
 And the eternal Gods themselves controul.
 With axe of adamant, Briareus slew
 This Bull, and to the flames the entrails drew :
 Jove calls the birds to seize the fatal prey,
 Swift darts the Kite, and bears the spoil away ;
 With it, in friendly haste, to Jove he hies,
 And by his merit wins the starry skies.

XIV. Kalends of April.—S. L. 354° 58' 41"—March 19.

Now four appointed days, with one between,
 Have brought the Feasts of the Athenian Queen : 1300
 These Festivals may well our notice claim,
 Since from five days conjoined they draw their name.
 Upon the first, let no tumultuous sounds,
 No clash of arms, no blood from streaming wounds,
 Be heard or seen ; for on this sacred morn,
 To bless mankind, the Virgin Queen was born.
 Upon the next, and the three following days,
 The Feast we celebrate with public plays :
 Now is the Circus strewed with ruddy sand,
 And the stern swordsmen take their hostile stand, 1310
 Whilst clamorous trumpets sound their fierce alarms,—
 For unsheathed swords rejoice the Queen of Arms.

XIV. Kal. April. — S. L. 354° 58' 41" — Mar. 19.

In praise of Pallas raise your choral song,
 Of youths and tender maids ye studious throng !
 Your generous minds let emulation move,—
 He shall be learned whom Pallas shall approve ;
 Propitiate Pallas, and you then shall know
 To expand the fleecy wool like flakes of snow ;
 In level line the pliant flax to lead,
 And from full spindles strip the well-coiled thread ; 1320
 She o'er the beam and equal reed presides,
 And through the outstretched web the shuttle guides ;
 By her each dye in beauteous shades is laid,
 And the slim needle stiffens the brocade.
 To Pallas, then, in duty pay your vows,
 Ye renovators of our worn-out clothes !
 Sing out her praise, ye who in earthen mugs,
 Or in brass cauldrons, mix your mystic drugs !
 And you, ye tradesmen,—whom I need not name,
 Since ye alone dare wear the diadem !— 1330
 Without her aid, your shoes no more will fit,
 Although like Tychius you excel in wit,
 Or old Epæus beat in skill of hand,
 And stretch more hides than ever tanner tanned ;
 If she oppose, no profit shall you gain,
 Mugs, drugs and leather,—all will be in vain.
 And ye !—who cure each true and fancied ill
 By art Phœbean and chirurgic skill,
 Albeit Apollo subjugate disease,
 To Pallas bring some portion of your fees : 1340
 'Tis Phœbus calls you to Minerva's shrine,
 For art with science ever should combine.
 Scorn not, ye masters, Pallas' sacred day !
 A savage crew—defrauded of your pay ;
 Through her, new scholars shall your loss repair,
 The art of teaching is her special care.
 Those who by fire unfading colours shew,
 And who the chisel move in easy flow !
 Ye, above all, Minerva's influence own,
 With learned hand who form the breathing stone ! 1350
 Over a thousand works her power extends,—
 It certainly the tuneful art befriends ;
 With wit and judgment she can store the mind ;
 May I be worthy, and may she be kind !

XIV. Kal. April.—S. L. 354° 58' 41"—Mar. 19.

As from its height the lofty Cœlius bends,
 And to the plain in gradual slope descends ;
 Here, where the road the rising mountain shuns,
 And, gently winding, almost level runs,
 Small lustral shrines and altars may be seen,
 Reared to Minerva Capita, the Queen ;— 1360
 These shrines, if we may trust what poets say,
 The Goddess gained upon her natal day.
 For this name various causes have been sought :—
 Thus, we call capital inventive thought ;
 And for inventing all that's good and rare,
 What mind can with Minerva's mind compare ?
 Or if this name denote the martial Maid,—
 Born of no mother,—from her father's head ?
 With spear and shield, arrayed in divine might,
 When with terrific shout she sprang to light, 1370
 Affright and horror shook the azure sky,
 And, Earth recoiling, shuddered at the cry !—
 Or if, which records for a truth proclaim,
 Because to us Minerva captive came,
 When to Camillus the Falisci bowed,
 By Roman arms and Roman worth subdued ?
 Or that an ancient law, in its stern thrall,
 Thefts from those shrines condemns as capital ?
 Whate'er the source from which her name she draws,
 May Pallas guide the guardians of our Laws ! 1380
 In danger's hour with timely counsel fill,
 And with her outstretched Ægis save from ill !

X. Kalends of April.—S. L. 358° 52' 56"—March 23.

On the fifth morning, with sonorous call,
 The trumpets muster in the Sacred Hall,
 And, as their sounds in swelling clangor rise,
 Announce the final day of sacrifice.
 The Tribes obedient to the call repair,
 And to the Warlike Maid their offerings bear.

Now may you see, when morning gilds the skies,
 With the Phryxean Ram the Sun arise. 1390
 Through scorched seed,—a vile step-mother's deed,
 No verdant crops, in season due, succeed ;

X. Kal. April.—S. L. 358° 52' 56"—Mar. 23.

No more in ranks appears the spiky corn,
 Nor blooming flowers the fertile fields adorn.
 Unto the Tripods they an envoy send,
 To know what aid the Delphic God will lend :
 He, like the seed corrupt, brings for reply,
 That Helle and young Phryxus both must die ;
 And, as the people's voice and powers divine,
 Through cruel Ino's fraudulent arts, combine 1400
 With instant famine, the unhappy Sire
 Conducts his children to the funeral pyre.
 Young Phryxus and his Sister, hand in hand,
 Conjoined in fate, before the Altars stand,
 Gay flowery wreaths around their temples bloom,
 In mournful contrast to their early doom.
 These, as prepared for death they weeping stood,
 From opening clouds by chance their mother viewed :—
 She shrieks aloud, she bursts her vesture bands,
 And beats her breasts with her astonished hands. 1410
 Downward to dragon-peopled Thebes she flies,
 Swift as a star shoots from autumnal skies ;
 Around her children a thick cloud she throws,
 And safe conveys them from amidst their foes.
 A Ram with golden fleece her cares provide,
 To aid their flight, and bear them o'er the tide ;
 Proud of his freight, the rising storm he braves,
 As his broad breast surmounts the foaming waves :
 Fair Helle's left-hand feebly grasped the horn,
 Whilst through the raging seas she thus was borne ; 1420
 She yields,—she sinks in the devouring main !—
 Its waters still her hapless name retain.
 In vain the youth to save his partner strove,
 Twice dear by danger and fraternal love ;
 In vain he tries to catch her as she falls
 With outstretched arms, and weeping on her calls ;
 His cries, unheard, are mingled with the blast,
 He rides alone, amidst the watery waste ;
 Far off he sees her form sink in the flood,
 Nor knows her rescued by Great Ocean's God. 1430
 The shore attained, the Ram is placed on high,
 A starry Sign, conspicuous in the sky ;
 Its precious fleece, with golden ringlets curled,
 Remains the wonder of the lower world :

X. Kal. April.—S. L. 353° 52' 56"—Mar. 23.

This envied prize, to distant Colchis brought,
In after times adventurous heroes sought.

VIII. Kalends of April.—S. L. 0° 49' 54"—March 25.

When thrice Aurora shall the East adorn,
And with bright Lucifer proclaim the morn,
The wandering Sun the Southern climes will leave,
And Day with Night an equal empire have. 1440

III. Kalends of April.—S. L. 5° 41' 45"—March 30.

After this day, when to the peaceful fold
The bleating flocks four times their way shall hold,
The lark shall four times have his chaunt begun,
And four times hoar-frost glistened in the Sun,—
To Roman Safety, then, your homage make,
And let Great Janus in the rites partake :
Nor let your offerings on the Altars cease
Of Civil Concord and External Peace !

II. Kalends of April.—S. L. 6° 40' 1"—March 31.

O'er every month the Moon asserts her sway ;
The sacred Festivals her call obey, 1450
And on the Aventine hill our public vows,
Made to the Moon, the month of March will close.

OID'S FASTI,
OR
ROMAN CALENDAR.

BOOK IV.

BLEST Mother of the Twins, whose potent sway,
In every age and clime, mankind obey,
As their weak hearts in change alternate prove
The pains of jealousy, or joys of Love ;
Now, as of old, let my request be heard,
And to your Poet grant your kind regard !
Nor did the Goddess her assent deny,
But gracious to her Poet made reply,—
What wouldst thou with me now ? I thought thy mind,
To sing of mightier themes had been inclined, 10
Of the strange forms that decorate the sphere,
And all the glories of the circling year.
Is then of former loves remembrance found ?
And does that tender heart still feel its wound ?
Goddess, I said, that wound you know full well,
Of former days and loves I need not tell ;
Unto your view each secret stands revealed.
She smiled :—a calm forthwith the Ether held.
Wounded, or whole, thy banners still I bear,
Thy conquering cause is still my dearest care. 20
In early youth we held it for no crime
To follow sports that suited with the time :
Now things more grave to claim our thoughts appear,
A wider field expands to our career,
And bolder steeds, that scarce confess the rein,
Prancing, convey our chariot to the plain ;
Times, and old tales, we sing, in annals found,
And Signs that rise and set in yearly round.

To Venus' month, the fourth, we now draw near,—
 April unfolds the beauties of the year : 30
 These genial hours, Venus, belong to you ;
 The Month, you know, is your's,—and Poet too.
 The Goddess, yielding to my suppliant vows,
 With Cytheréan myrtle touched my brows ;
 And smiling said, with confidence go on,
 And finish out the work so well begun.
 Sudden we felt new inspiration rise,
 Which each day's cause set plain before our eyes :
 Then once again our ship shall spread her sails,
 Whilst vernal breezes blow in favouring gales. 40

If of the Fasti aught claim Cæsar's care,
 The month of April well deserves its share :
 With pride this Month draws near the Julian throne,
 And by adoption is become thine own.
 This Ælia's son discerned, with pious care,
 When he set forth the order of his year,
 And to the authors of his race assigned
 Two months, which in our rubric still we find.
 The first month's honours justly were bestowed
 On the fierce Mars, to whom his birth he owed ; 50
 The other month the power of Venus owned,—
 She in his pristine ancestry was found :
 For, as warm zeal his pedigree explores,
 He finds his kindred in the supreme powers.
 How could he fail to know, what all have known,
 That Dardanus was fair Electra's son ;
 Atlas her sire, who heaven's whole weight could move,
 And that Electra was beloved by Jove ?
 Next in succession Erichonius came ;
 Tros after him,—to Troy he gave his name ; 60
 From Tros, Assaracus his birth obtained ;
 Capys from him ;—these o'er the Dardans reigned ;
 Anchises next, whom Love's bright Queen could claim,
 To hold with her a parent's common name ;
 Hence sprang Æneas, who through hostile fire
 Bore off his household Gods and sacred Sire.
 Iulus' happy name our song now gains,
 Whose Trojan blood still flows in Julian veins ;
 Next Postumus, inured to sylvan chase,
 Hence Sylvius called, by this our Latin race ; 70

His son, Latinus, Alba's sceptre bore,
 By Epitus succeeded in his power ;
 Of Capys he revived the Trojan name,
 And the grandsire of Calpetus became.
 The sceptre Tiberinus next receives,
 To lose his life in the swoln Tuscan waves ;
 Yet the sire saw his son Agrippa's might,
 And Remulus had cheered the grandsire's sight,
 In after times, through folly, doomed to prove
 The vengeful thunders of almighty Jove. 80
 Next Aventinus was in power installed,—
 From him the Mountain and the place were called.
 After him Procas ruled the Alban state,
 And Numitor endured Amulius' hate :—
 Children of Numitor, your fate decreed
 That Lausus by his uncle's sword should bleed,
 Whilst Ilia, safe in youthful beauty's charms,
 By love subdued the powerful God of Arms.
 With Remus, then, Quirinus saw the light,
 Twinned at a birth, but of unequal might ; 90
 Quirinus, as his parents, always named
 Venus and Mars, and justly credence claimed ;
 And, lest remembrance of the wondrous tale
 In his posterity, through time, should fail,
 He gave two months, contiguous in place,
 Unto those Gods, the guardians of his race.

I judge the month of April's name to come
 From the Greek word denoting Ocean's foam ;
 That foam, from which the Queen of Beauty rose,
 On her and on her month its name bestows : 100
 Nor need the month's Greek name excite surprise,
 Since Greater Greece within Ausonia lies.
 Of old, Evander, with a numerous band,
 Had crossed the seas for the Italian strand,
 Alcides' self had visited this place
 In his long wanderings,—both of Grecian race :
 His herds the stranger on the Avéntine grazed,
 And deigned thy waters, Albula, to taste.
 Neritius' advent here, in days of yore,
 The rocks attest of the Circéan shore ; 110
 That fact the dire Læstrygones maintain,
 Where Liris pours its waters to the main.

Ere this Telegonus his walls had raised,
 And Argive domes the watery Tiber graced.
 Driven by the fates, Helesus hither came,
 From whom Falisca's fields derive their name.
 Antenor, too, commemorate with these,
 The wise adviser of the Trojan peace ;
 And Diomede who gained, his toils o'ercome,
 From Daunian Appulus a wife and home. 120
 Long after these, and late from Ilion's fire,
 Æneas brought his Gods and aged Sire :
 An exile and a friend, his fate to share,
 From Phrygian Ida, Solymus was there.
 His name to Sulmo's walls the Hero gave,
 O'er whose cold hills the darksome pine-trees wave.
 Sulmo, my native home !—that well-known sound
 Re-opens in this heart each bleeding wound !
 Ah me ! Germanicus, how far removed
 Is Scythia's coast from all thy Poet loved ! 130
 And shall I then ?—but, Muse ! restrain my tongue !
 A mournful lyre suits not with sacred song.

Unto what height will malice not proceed ?
 Not even the Gods from its attacks are freed ;
 Of the Month's honours some would thee deprive,
 Nor, even to Venus, praise for beauty give.
 For, as bland Spring then opens all her stores,
 And pours profuse the fertilizing showers,
 Whilst chilling cold resigns its rigid reign,
 And herbs and flowers shoot from the softened plain, 140
 This open season they have April named,
 Which as her own the Queen of Love has claimed.
 Than she no God possesses greater sway,
 Even nature's elements her laws obey,
 The earth, the heavens, that wheel around the pole,
 And natal seas, as they tumultuous roll ;
 She with pervading force all things maintains,
 And in due bounds each separate race restrains.
 From her the heavenly host obtained their birth,
 Each plant, each tree that beautifies the earth ; 150
 From lawless love she men's rude minds refined,
 And with his mate each one in union joined ;
 The birds in pairs, the cattle as they rove,
 And untamed beasts confess the power of love.

The warrior ram with butting horns contends,
 Yet, with these, never his loved ewes offends;
 The furious bull, whom woods and forests dread,
 Follows, subdued, the heifer through the glade.
 'Tis Venus' power that rules the watery plain,
 And fills with fishes ocean's wide domain. 160
 Through it men ceased a savage dress to wear,
 And thence came fashion, and the toilet's care.
 Shut out at night, the lover, as they say,
 Before his mistress' door first tuned his lay;
 Whilst to the froward fair he made his plaint,
 In his own cause each one was eloquent;
 Venus inspired with wit the amorous swain,
 And graced with arts, which else had hidden lain,—
 The gay address, the soft persuasive tongue,
 With all that from the wish to please has sprung. 170
 Who, then, with sacrilegious hand, would dare,
 From her the title of this Month to tear,
 In error bold, and through false learning blind?—
 Far be such madness from a Roman's mind!
 For, though in every land her power is shown,
 And frequent temples her high merits crown,
 Yet, in our City's rise, some facts there are,
 Which justly make her our peculiar care:—
 For us, at Troy, Venus in arms was found,
 When her soft hand sustained the purple wound; 180
 From her two rivals, of celestial strain,
 The prize she bore,—the judge a Trojan swain,—
 The prize of beauty, from the Queen of Heaven:—
 Ah! that the vanquished had that judge forgiven!
 She sought, Assaracus, thy grandson's love,
 That Cæsar might his Julian honours prove.

Kalends of April.—S. L. 7° 38' 15"—April 1.

Can any time to Venus be more dear
 Than Spring, which vivifies the dormant year?
 When gloomy frosts and furious storms retire,
 And earth, set free, puts on its green attire, 190
 Brighter and brighter shines each rising morn,
 As lessening night concedes their quick return.
 Forth issue then the Hours, a joyous band,
 Surcharged with gifts from nature's bounteous hand;

Kal. April.—S. L. 7° 38' 15"—April 1.

New juicy plants spring from the softened mould,
 And the young shrubs their tumid buds unfold.
 Worthy is Venus of a time so fair,—
 She with her Mars will still this Season share :
 Placed in the heavens, their throne is seen afar,
 In conjoined glory, rich with many a star. 200
 In spring, her rising Doves' propitious light
 Shews, to the mariner's expecting sight,
 The time for ships to leave the friendly shore,
 Spread their white sails, and trackless paths explore,
 Fearless of winter's threats, through ocean glide,
 And with carved prows stem the maternal tide.

Well may each old and youthful Latin spouse
 Unto this Goddess pay her daily vows.
 Ye, too, ye fair, to whom our laws deny
 The flowing robe, and modest fillet's tie ! 210
 Ye female ministers your pomp display,
 And to the bath the Goddess straight convey ;
 Strip from her marble neck those golden chains,
 Take off those gems, and wash away all stains ;
 Then dry her neck, those golden chains restore,
 Scatter fresh roses and each fragrant flower.
 You, too, yourselves, the Goddess orders now
 To bathe beneath the verdant myrtle-bough ;
 And why the Goddess issues this command,
 You from my verse shall quickly understand. 220
 Upon a time, emerged from ocean's tide,
 Naked, her dew-distilling locks she dried ;
 The Goddess, thus employed, there chanced to view
 Of Satyr youths a rude irreverent crew ;—
 Sudden the bold intrusion she perceives,
 And hides her beauties with the myrtle-leaves :
 Saved by the myrtle's shade, she gives command
 For this day's pomp throughout the Latin land.

Now to Marital Fortune's shrine we turn :—
 Why on that altar does your incense burn ? 230
 Yonder it stands, where the warm springs are found
 To drench, with gush spontaneous, the ground.
 Our dames from these none of their charms conceal,
 But, all undressed, their very faults reveal,

Kal. April.—S. L. 7° 38' 15"—April 1.

And, in their prayers, indulgent husbands crave,
 Those to admire, and these not to perceive.
 All this, and more, Marital Fortune gives,
 And in exchange some incense' grains receives.
 Let milk and honey from the comb that flows,
 With poppy-seeds, the nuptial draft compose ;— 240
 When first to ardent Vulcan Venus came,
 He drank of this,—and took the husband's name :
 Her power no less controls the human race ;
 Aided by love, even ugliness can please.
 To Venus, then, your humble suit prefer,
 Wit, beauty, good report, all rest with her.

Rome's ancient modesty by time decayed,
 Our sires consulted the Cumæan Maid :—
 The Sibyl orders temples to be raised
 To Venus ;—these, when in due order placed, 250
 Unto the Goddess, in their turn, impart
 The title of Converter of the Heart.
 Still, beauteous Venus, bless Æneas' line,
 And, on thy numerous daughters, gracious, shine !

The Scorpion now, with sting erected high,
 No longer lingers in the Western Sky ;
 But, whilst I speak, his fate he seems to brave,
 And plunges headlong in the azure wave.

IV. Nones of April.—S. L. 8° 36' 28"—April 2.

When night is past, and dawn begins to glow,
 And, wet with dew, birds chirp upon the bough ; 260
 When travellers quench the half-burnt torches' glare,
 And rustics to their wonted toil repair,
 The Pleiads then desert the heavenly sphere,—
 Seven they are called, but only six appear ;—
 Whether because, of all this sister-train,
 To wed a mortal only one could deign :
 Fierce Mars himself fair Steropé could please ;
 Neptune, the ruler of the raging seas,
 Celené and Halcyoné could move ;
 Maia, Taygeté, Electra,—Jove ; 270

IV. Nones April.—S. L. $8^{\circ} 36' 23''$ —April 2.

The crafty Sisyphus the seventh obtains,
Hence ever hid sad Meropé remains :—
Or, if Electra did her hand oppose,
Before her eyes, through grief at Trojan woes.

II. Nones of April.—S. L. $10^{\circ} 32' 46''$ —April 4.

Thrice let the concave sphere, that shines above,
In complete circle round its axle move ;
Let Titan thrice his eager horses join,
And their tired necks three times the yoke resign :
Soon will the twisted Berecynthian horn
Announce the Idæan Mother's Festal Morn. 280
With rattling drums the unmanly crew goes round,
And clashing cymbals give a brazen sound ;
On their soft necks her Priests the Goddess bear
Through the wide streets, while shouts afflict the air.
The thronging theatre and games invite,—
Hasten, ye Romans, to enjoy the sight !
Leave off your work, forget your toils and care,
And grant a truce to the contentious bar !
Much could I ask, but that my wretched ears
The yelling clank of brazen cymbals tears ;— 290
That Lotos-serpent, too ! with horrid moan,
Like some mad bull, goes bellowing through the town.
Great Cybelëian Goddess ! send, I pray,
Thy learned Nieces to assist my lay.
She heard, and yielding to her suppliant's prayer,
Commands them, at my summons, to appear.
Ye dwellers of the Heliconian Hill !
Whence Hippocrene's pellucid streams distil,
Mindful of the command, the reason tell
Why the Great Goddess likes this constant yell ? 300
I ask ; my doubts thus Erato resolves,
To whom the Cytherëian month devolves :—
Well may that Muse the Month of Venus claim,
On whom the God of Love confers his name :
This lot to Saturn by the Fates was given,—
Thy son shall drive thee from the throne of heaven.
Fearful of his own offspring, he, in haste
Devour'd each, soon as born, in dire repast :

II. Nones of April.—S. L. 10° 32' 46"—April 4.

So oft a mother,—of her babes forlorn,—
 Rhea her very fruitfulness would mourn. 310
 Jove came to life ;—for proof old tales will stand,—
 Let settled faith thy reverence command ;
 A stone, dressed up, the divine bowels filled ;—
 Thus, by the Fates, the father was beguiled.
 Now lofty Ida sounds with clanging noise,
 To drown the wailings of the infant's voice ;
 Shields beat with sticks, and helmets clamours gave,
 Curetes these, those Corybantes have.
 In memory of that danger overcome,
 Her followers strike the brass, and beat the drum, 320
 For shields and helmets, drums and cymbals bear,
 And still the ancient Phrygian pipe we hear.
 She ceased ;—I forthwith asked, whence do we find
 'Thus to her yoke fierce lions' necks resigned ?
 The lions of her car, she said, attest
 The Goddess' power to tame the savage breast :
 Why does her head that crown embattled wear ?
 Were towers bestowed on Phrygian towns by her ?
 She bowed assent.—The cause then further state,
 That makes her train their limbs thus mutilate. 330
 Soon as the question from my lips could fly,
 Thus the Piërian Goddess made reply :—

A beauteous youth, pride of each Phrygian grove,
 Enthralled the Tower-crowned Goddess with chaste love.
 Him she desired her chosen Priest to be,
 And asked to vow perpetual chastity.
 He gave his plighted faith, and thus he spake,
 May my first trespass be the last I make !
 Too soon did Sagaris his heart estrange ;
 He fell ;—the wrathful Goddess sought revenge ; 340
 With blows the Naiad in her Tree she slew,—
 Conjoined by fate the Tree and Naiad grew :—
 The helpless Nymph beneath the blows expired ;
 The guilty youth, with unknown madness fired,
 Fearing the roof would crush his nuptial bed,
 Swiftly to Dindymos' high summits fled.
 Oh, spare those whips, those torches ! would he cry,
 And swear the Gods of Palestine were high.

II. Nones of April.—S. L. 10° 32' 46"—April 4.

With the sharp flint his ivory breast he tears,
 And in the dust defiles his flowing hairs. 350
 The voice was,—it is just ! my fault I own ;
 Oh, that these wounds might former guilt atone !
 Perish the power to which my crime I owe !
 Furious he cried, and struck the fatal blow.
 The strange example with contagion spread,
 And unmanned priests, since then, these rites have led.
 Such were the words in which the Queen of Song
 Revealed the story of this frantic throng.
 Whence came this Goddess, gracious leader, tell !
 Or did she always in our City dwell ? 360
 To the Great Mother Troy was ever dear,
 And Dindymos was still her special care ;
 She as her own Mount Cybelé would claim,
 And lofty Ida, rich with many a stream ;
 Yet when Æneas left the Ilian shore,
 A home in fair Hesperia to explore,
 She almost with the adventurous ships had gone,
 And of their sacred freight had fain made one.
 But, since her Deity she had not thought
 For Latium by the Fates at that time sought, 370
 With matron pride her wishes she restrained,
 And chose to stay where she so long had reigned.
 At last, when Rome, with wealth and conquest crowned,
 Of full five hundred years had seen the round,—
 From darksome night emerging to the day,
 And o'er the nations holding sovereign sway,
 The supreme leader of the holy throng,
 Inspects the records of Euböic song ;
 With pious care the fatal leaves unfolds,
 And there, they say, these mystic words beholds :— 380
 THE MOTHER absent is, ye Roman Sires !
 Bring home THE MOTHER to your sacred fires ;
 And when she comes, I charge you, use all care,
 That a chaste hand shall give her welcome there.
 The Fathers ponder o'er the doubtful case ;
 What Mother they should seek, or in what place ?
 To solve their doubts, to Pæan's shrine they hie ;
 And thus the Godhead spake in his reply :
 The Mother of the Gods, ye Romans, go
 And bear to Rome from Phrygian Ida's brow ! 390

II. Nones "of April.—S. L. 10° 32' 46"—April 4.

To Phrygia's court they send a noble train,—
 Where Attalus then held his peaceful reign :
 The King the Ausonian chiefs' demand denies,
 Unwilling to concede so great a prize.
 Wonders I sing !—the earth with murmurs shook,
 And from her sanctuary the Goddess spoke :—
 Their wish is mine : let no delay be made,
 But to our voyage give your willing aid ;
 From hence to Rome I transfer my abode,—
 Rome is a place worthy of every God. 400
 Fearing the sound,—go forth, the monarch cried,
 With happy omens, providence your guide !
 Though far removed, you still our own shall be,—
 Rome will confess her Phrygian ancestry.
 The pine-tree woods, unnumbered axes hew,—
 Woods which of old the pious Phrygian knew,
 When with his household Gods and aged Sire,
 He sought the sea, to shun the Grecian fire.
 A thousand hands combine ;—in painted pride
 The gallant vessel floats upon the tide ; 410
 The concave hold the Goddess now receives ;
 The prow divides her Son great Neptune's waves :—
 They hoist the sails, they man the labouring oars,
 And safely skirt the Hellespontic shores.
 Now its smooth bay treacherous Rhœtœum spreads,
 And high Sigeüm from their sight recedes ;
 Swiftly of Tenedos the capes they gain,
 And survey old Eëtion's rich domain ;
 Amongst the Cyclades their course they steer,
 While Lesbian rocks far off their summits rear,— 420
 Coasting Eubœa's long-extended isle,
 Where, o'er Carystos' reefs, the breakers boil.
 Now by Icarian billows they are tost,—
 Where his frail wings by Icarus were lost ;—
 With venturous flight, seeking in heaven for fame,
 He to a waste of waters gave his name ;—
 Here, as their voyage mariners pursue,
 Fancy will still the dreadful scene renew ;
 In dazzling noontide see the stripling fall,
 Or in the tempest hear the father call !— 430
 Whilst on the left the Cretan seas she leaves,
 And on the right the Pelopœian waves,

II. Nones of April.—S. L. 10° 32' 46"—April 4.

To gain Cythéra's port the vessel strives,—
 From it the Queen of Love her name derives ;—
 Hence to Trinacria's sea they urge their course,
 Where glowing steel yields to Cyclópián force ;
 With steady helm they shun the Libyan strands,
 And on the larboard hold the Sardinian lands.
 The Ausonian coast they reach, devoid of fear ;
 For Ostia's port their ship they joyful steer,— 440
 The expanded Tiber there his stream divides,
 And blends his waters with the ocean's tides.
 The Senate, Knights, and People, all resort
 To meet the Goddess at the Tuscan port ;
 With them the old and younger matrons come,
 And virgin train, the grace and pride of Rome ;
 Those above all, whom heaven itself inspires
 With pious zeal, to watch the Vestal Fires.
 In vain the men with well-strained cables strove,
 And sinewy arms, the stranger-ship to move ; 450
 In vain they use their strength, and try each scheme,
 To stem the adverse current of the stream,—
 A general drought possessed the Latian reign,
 The grass lay withered on the arid plain ;
 The loaded ship, scarce borne up by the flood,
 Embedded in the slimy channel stood.
 Each of the crew his utmost strength applies,
 And aids his efforts with accordant cries ;
 Opposing sands the vessel still retain,
 Firm as an island in the wide-spread main : 460
 Their efforts vain the crowd astonished see,
 And stand and tremble at the prodigy.
 From Clausus Claudia Quinta drew her race,
 Whose noble birth scarce matched her lovely face :
 The maid was chaste,—yet 'scaped not slander's tongue ;
 An unjust rumour, from suspicion sprung,
 Injured her fame with accusation loud,
 And ready credence gained amongst the crowd.
 Her varied dress, her comely head of hair,
 Adorned with gems, and dressed with tasteful care,— 470
 These were her heinous crimes, with danger fraught,
 Before the Senate by prompt malice brought.
 Fame's lies a mind, conscious of right, can scorn ;—
 But, credulous still of ill, mankind are born.

II. Nones of April.—S. L. 10° 32' 46"—April 4.

She, stepping forth from the chaste matron train,
 The stream's pure waters with her hands to drain,
 Thrice with the lymph bedewed her beauteous head,
 And thrice to heaven her rosy palms she spread.
 All who the action strange and wild perceive,
 The maid disordered in her mind believe, 480
 As, with bent knee, and long dishevelled hair,
 Viewing the image, she thus spoke in prayer :—
 Celestial Mother, at whose name I bow,
 On one condition hear thy suppliant's vow !
 They say I am unchaste :—I call on thee !
 If thou condemn, my life shall forfeit be ;
 If innocent, do thou my life retrieve,
 And to my innocence thy sanction give !
 Better than words, in pledge the deed will stand,
 If, chaste thyself, thou follow this chaste hand. 490
 She said,—and gently drew the extended cord.
 The fact was seen,—and truth dwells in my word,—
 The Goddess yields, her leader's call obeys,
 And, by thus following, grants her highest praise !
 From the surrounding crowd shouts mount on high,
 And to the heavens attest the general joy.
 Thus to the river's bend at length they come,
 Upon their way to long-expecting Rome ;—
 The name of Tiber's Gates our sires bestowed
 Upon that place where Tiber southward flowed. 500
 'Twas night ; the cable round an oak they twine,
 And, charged with food, themselves to sleep resign :
 At morn, they from the oak the cord untie :
 But first the holy incense greets the sky :
 But first, before the gorgeous ship, is slain
 An unbroke heifer, white, without a stain.
 There is a place, where Almo's slender stream
 The Tiber joins, and loses there its name ;
 Here the High Priest, in purple robes arrayed,
 With snow-white locks that o'er his shoulders played, 510
 The Goddess and her sacred vestments laves
 In limpid water, drawn from Almo's waves ;
 The attendants shout, their cries all sense confound,
 Pipes yell, and drums, beat by soft hands, resound ;
 First of the throng, and in her triumph gay,
 By all applauded, Claudia leads the way,

II. Nones of April.—S. L. 10° 32' 46"—April 4.

Yet scarce deemed chaste, with looks so frank and free,
 Although the Goddess vouched her chastity.
 The Goddess, on her car, enthroned in state,
 Herself is brought by the Capena Gate :— 520
 Nasica was her host,—yet could not claim
 The founding of a temple to her name ;
 One from the People's gifts Metellus reared,
 Which in our days Augustus has repaired.

The Muse here paused : I said, pray tell me why
 So great a Goddess asks for charity ?
 Her temple was by charity obtained,
 And, ever since, the custom has remained.
 Why, feasting, then, do folks so freely range,
 And with each other visits interchange ? 530
 Why with such pomp enact the public plays,
 And, roving, keep the proclaimed holydays ?—
 Improved by change, they Berecynthia saw,
 And, from their change of place, good omens draw.
 Whence comes it, that of all the shews we make,
 The Megalesian Games precedence take ?—
 I would have asked, but Erato divined
 My nearest thoughts, and promptly this rejoined,—
 She is the Mother of the Heavenly Race,
 Who to their Parent yield the foremost place. 540
 How did her priests the name of Gauls obtain,
 When Gaul so distant is from Phrygia's plain ?—
 Its verdant range where Cybelé extends,
 And dark Cyllené to the skies ascends,
 A stream, the Gaul by name, pursues its course,
 Limpid to view, but fraught with insane force :
 To drink is madness ; of that stream beware,
 All ye who of your senses would take care !
 Who of its waters tastes, will from that hour
 Be struck with fury, from their noxious power. 550
 Before the Dame, say, is it not disgrace,
 Such grassy garbage in your feasts to place ?—
 Milk, wine and herbs they say the ancients used,
 Such herbs as earth spontaneous produced.
 We thus white cheese mixt with green herbs bestow,
 That the Old Goddess her old food may know.

VIII. Ides of April.—S. L. 12° 28' 57"—April 6.

When next Pallantias in the sky shall shine,
 And Luna's snow-white steeds the yoke resign,
 The truth he will assert, whoe'er shall say
 That in old times, upon this Festal day, 560
 Was consecrated Public Fortune's dome,
 On the Quirinal, to adorn our Rome.

VI. Ides of April.—S. L. 14° 25' 0"—April 8.

The third day's light shone forth with welcome ray,
 The Games were on, and every thing was gay ;
 There as I sat to view the public shows,
 Where all Rome's Chivalry was ranged in rows,
 It chanced an aged Knight was near me placed,
 Who to his junior thus his words addressed.
 This is the day, as I remember well,
 When vanquished hosts before great Cæsar fell, 570
 When Afric yielded to our Roman war,
 And Juba's fortune to the Julian star ;
 Yet still the proud, unconquered mind remained,
 Which life itself with slavery disdained.
 It was my lot arms in those wars to bear,
 And in victorious Cæsar's triumphs share ;
 A military Tribune's rank I held,
 Under his eagles in the embattled field.
 His just discernment called all merit forth,
 And by rewards gave confidence to worth ; 580
 This seat,—which you through peace, by war I hold,
 In the Decemvirs' honoured band enrolled.—
 More had been said, but showers descending drove
 The crowd for shelter to the arch'd alcove :
 The Balance, swinging o'er the Western main,
 In congegrated clouds impelled the rain.

III. Ides of April.—S. L. 17° 18' 52"—April 11.

But, ere with fading light the Games shall close,
 Orion in the sea will seek repose.

II. Ides of April.—S. L. 18° 16' 47"—April 12.

When next Aurora rears, in proud display,
 The purple banners of approaching day, 590
 And stars, receding, vanish one by one
 Before the splendours of the rising sun,
 All-conquering Rome throws off corroding cares,
 And for the joyous Festival prepares ;
 The thronging Gods their gorgeous pomps extend,
 And for the palm the flying steeds contend.
 'Tis Ceres' Games :—their cause needs not be shown,
 The Goddess' gifts and merits too are known.
 Green herbs to mortals the first harvests were,
 Which earth produced without the seedsman's care ; 600
 Sometimes of juicy plants they cropped the blade,
 Or tender leaves plucked from the greenwood shade ;
 The acorns next of viands gave a store,
 And the hard oak abundant riches bore.
 Ceres first better aliments bestowed,
 And changed the acorns for more wholesome food ;
 The sturdy bull she to the yoke subdued,
 Then first the upturned earth the daylight viewed ;
 Brass was esteemed ; iron dark caves restrained,—
 Ah, that for ever it had there remained ! 610
 Ceres delights in peace, then let each swain
 Still pray for peace under one Sovereign's reign !
 The Goddess corn and sparkling salt requires,
 With frankincense to scent her antique fires ;
 If this be scarce, their light let torches give,
 Small gifts, if chaste, good Ceres will receive.
 Far from the ox, ye priests, avert the knife,
 Let the ox plough,—the sow yield up its life ;
 Let not the axe that toil-worn neck invade,
 Nor let your comrade feel the murderous blade ; 620
 Long let him live in his own native plain,
 And oft retrace the furrows for the grain.

The Rape of Prosperine demands its turn ;—
 Much you may know,—yet some things you may learn.

Blessed with warm suns and ever-genial skies,
 Encircled by the sea Trinacria lies ;
 Three rocky capes, obtruding on the main,
 That appellation for the isle obtain :

II. Ides of April.—S. L. 18° 16' 47"—April 12.

Nature on it her choicest gifts bestowed,—
 Mansion of Peace, and Ceres' loved abode. 630
 For Ceres there full many a well-built town,
 In rich inheritance, could call her own ;
 All rich in fields, cultured with nicest care ;
 Yet few of these with Henna could compare.
 Cold Arethusa to her crystal bowers
 Had called the Mothers of the heavenly powers ;
 Obedient to her call, the dames repaired,—
 And yellow Ceres in that banquet shared :
 Meantime, her Daughter, with her youthful train,
 Barefoot, was wandering o'er the well-known plain. 640
 In a deep vale there is a lone retreat,
 By pendant rocks sheltered from summer's heat,
 Where tangling woods exclude each vagrant ray,
 And the green grass is wet with dewy spray
 By rushing cataracts dispersed around,
 As from on high their silver waters bound.
 There, in the flowers, as many colours glowed
 As ever yet fantastic nature showed ;
 The variegated hues adorned the land,
 Like a design from skilful painter's hand : 650
 Which when she saw, her comrades she implores
 To fill, like her, their robes with lovely flowers.
 While trifling gains their girlish minds beguile
 They, in their industry, forget the toil :
 A basket one replenishes with care,
 This loads her apron, that her loose cymar ;
 She plucks the marigold and violet's gem,
 Or careful crops the fragile poppy's stem.
 Thou, Hyacinth, persuadest these to stay ;
 And those through thee, bright Amaranth, delay ; 660
 In search of thyme and rosemary some haste,
 And trefoil sweet as honey to the taste ;
 Most in their choice the blushing rose prefer,
 And many a nameless, pretty flower is there :—
 Herself the yellow, saffron crocus chose,
 And the white lily, rival to the rose.
 Intent on her pursuit, the heedless maid
 Far from the rest insensibly had strayed ;
 No length of way her passion seemed to tire,
 Each new-found flower awoke a new desire, 670

II. Ides of April.—S. L. 18° 16' 47"—April 12.

And whilst her range she gradually extends,
 None of her train by chance her steps attends.
 As thus she traversed Henna's flowery field,
 The King of Tartarus his Niece beheld.
 He saw,—and in his chariot bore away,
 Swift to his kingdom from the light of day :
 She on her Mother called, in wild despair,
 And tore her snow-white breast and yellow hair.
 Meanwhile, the purple coursers eager flew,
 The downward path extending to their view, 680
 In full career, exerting all their might,
 As if impatient of diurnal light ;
 Down the dark steep they rush with furious bound,
 And hell's dread portals with the wheels resound.
 Loaded with flowers, at length, the maiden train
 Again assemble in the verdant plain ;
 With loud united calls they fill the air,—
 Unto thy gifts, Persephoné, repair !
 No answer made,—her absence they bewail,
 And with their reckless hands their breasts assail. 690
 Whilst thus their loss her young companions mourned,
 Ceres, who now to Henna had returned,
 Astonished at the sound, impatient flies :—
 Ah ! wretched me ! where is my child ? she cries,
 Frantic with grief,—as oft the Thracian bands
 Of Mænades affright our Latin lands.
 As, of her young bereft, the heifer roars,
 And the wide forest in her search explores,—
 Thus Ceres,—nor from cries can she refrain,—
 Henna, begins by traversing thy plain : 700
 Of a young girl the footsteps there she found,
 And well-known marks impressed upon the ground ;
 Perhaps her wanderings on that day had ceased,
 Had not the swine those vestiges defaced.
 Leontine fields she now had left behind,
 Through which thy waters, Amenanus, wind ;
 And Acis' verdant banks assiduous traced,
 With juicy herbs and blooming flowerets graced,—
 Fond stream ! that still in sad remembrance bears
 The Cyclops' rage and Galatea's tears ! 710
 By Cyané she passed in rapid course,
 And, slow Anapus, by thy limpid source ;

II. Ides of April.—S. L. 18° 16' 47"—April 12.

By Gela's tide, where foaming whirlpools roar,
 And in wild eddies sweep the fatal shore ;
 Pantagia's banks she left, and hoarse cascades,
 Ortygia's isle, and Megaréan shades ;
 The hills of Hybla, and the flowery plain,
 Where Simæthéan floods the ocean stain ;
 The caverns blackened with Cyclopián flames,
 And place which from the Sickles has its names ; 720
 Himera, Tauromenos, and Didymé,
 And Acragas, whose rocks impend the sea ;
 Mela's dark vale, with pastures rich endowed,
 And of its herds of sacred oxen proud.
 Hence to Elorian fields her course she hies,—
 Elorus, that with Grecian Tempé vies ;
 To Camarina's walls, to Thapsos' sands,
 And Eryx, where bright Venus' temple stands,
 Which, placed on high, o'erlooks the peaceful vale,
 Expanding to the Zephyrs' genial gale. 730
 Pelorus and the Lilybéian shores,
 With high Pachynos' hills, she next explores ;—
 Like pointed horns those jutting rocks extend,
 And from the ocean's war the isle defend.
 Where'er she goes, she fills each place by turns
 With cries, as Progné her lost Itys mourns :
 Sometimes, Persephoné ! aloud she cries ;
 And sometimes, Daughter ! with responsive sighs ;
 And while heart-rending sobs convulse her frame,
 She fondly dwells alternate on each name. 740
 But no Persephoné the Goddess hears !
 No Daughter comes to dry her Mother's tears !
 She ne'er again must see Sicilia's plain,
 And each alternate call is made in vain.
 As thus she devious ranged, her words were still,—
 To labouring hind, or shepherd on the hill,
 To all she chanced to meet,—tell me, I pray,
 Has any girl been seen to pass this way ?

All things had now one common hue put on,
 And night's dark mantle o'er the earth was thrown ; 750
 Unto their homes each bird and beast repaired,
 Nor even the guardian watch-dog's voice was heard.

II. Ides of April.—S. L. 18° 16' 47"—April 12.

High above all huge Ætna's height aspires,
 For ever glowing with Typhœan fires ;
 The mouth, subjacent, of the Giant's frame,
 Still, as he breathes, sends forth devouring flame :
 Two pine-tree branches Ceres kindles there,
 Hence, in her sacred rites, the Torch they bear.
 A cave there is of rugged pumice-stone,
 Alike to huntsman and his prey unknown ; 760
 Thither she came, and to her chariot joined
 Her winged dragons, fleetier than the wind :—
 From the abyss, with loosened reins, they flee,
 And bear her dry upon the foaming sea.
 She passed the shoals, where restless ocean toils,
 And where Charybdis' furious eddy boils,—
 Leaving untouched the low Italian shore,
 Where Scylla's dogs with ceaseless clamour roar ;
 Safely she traversed Hadria's stormy tides,
 And the two gulphs which Corinth's wall divides. 770
 Thus over earth and sea her way extends,
 Till on the coast of Attica it ends.
 Here, first, she to her wanderings sought relief ;
 On the bleak rock she sat, absorbed in grief ;—
 To the Cecropian throng the place is known,
 And, as the Stone of Sadness, still is shown.—
 Silent and sad beneath the cheerless skies,
 Soft sleep a stranger to her weary eyes,
 She here, unmoved, did many a day remain,
 Suffering the moon's cold blight, and drenching rain. 780
 The various turns of fate each place will own :—
 Where now Eleusis, Ceres' sacred Town,
 It's pomp displays,—was then a pasture field,
 A humble farm by aged Celeus held.
 He to his home fresh acorns brings for food,
 Upon the ground by winds tempestuous strewed,
 With berries gathered from the prickly briar,
 And arid wood to trim his thrifty fire :
 His daughter from the rock two goats conveyed,
 And in the cradle his sick son was laid : 790
 Mother, she said, (Ceres that name could own !)
 What dost thou in these desert wilds alone ?
 The old man, too, though by his burthen pressed,
 Stopt to invite her in his house to rest.

II. Idea of April.—S. L. 18° 16' 47"—April 12.

Their kind request the Goddess still denies,
 An ancient matron's shape her form belies,
 The snowy fillet bound her reverend head,
 And thus in answer to their suit she said :
 Long may you live with health and safety blest,
 And always of a parent's joys possessed. 800
 I for a daughter lost must still repine ;
 How much more happy is your lot than mine !
 She ceased : like tears the lucid drops down flowed,—
 Nor are true tears unto the Gods allowed ;
 Fast flow the father's and the daughter's tears,
 Whilst thus the good old man the stranger cheers :
 May she too be restored, whose loss you mourn !
 Rise ! nor the shelter of a cottage scorn.
 Then lead the way, she said, since you have known
 To touch the chords which my sad heart must own ; 810
 And, rising from the rock, with low-bent head,
 She slowly followed where the old man led.
 As they proceed, the leader tells his guest
 How his young son with sickness is distressed ;
 No ease from sleep his weary eyes can gain,
 By fever vexed, and kept awake by pain.
 She, ere she crossed the threshold's sacred bound,
 Gathers the lenient poppy from the ground,
 Whose healing powers each restless sense compose,
 And with a soft oblivion soothe our woes. 820
 These, as she plucked, they say she chanced to taste,
 And thus imprudent broke her lengthened fast ;
 Which fast because she broke when night drew near,
 Her Mystics feast when first the stars appear.
 As she the cottage entered all was grief,
 Nor for the sufferer could they hope relief :
 She greets the matron, Metanira styled,
 And then vouchsafes to kiss the dying child.
 The paleness flies ;—they see his strength revive,
 Such vigour that celestial kiss could give. 830
 Though filled with awe at an event so strange,
 The entire house rejoices in the change,
 That is, the daughter, father, and the spouse ;
 It was these three who formed the entire house.
 The meal is set,—new milk in mantling foam,
 Apples, and honey from the tender comb.—

II. Ides of April.—S. L. 18° 16' 47"—April 12.

The genial Goddess, mindful of her vow,
 No taste of these will to herself allow ;
 But for the ailing boy a draught composed
 Of drowsy poppies in warm milk infused. 840
 Now sleep in silence ruled the midnight hour,
 Upon her lap Triptolemos she bore ;
 Thrice with her hand she gently stroked his head,
 And thrice, in chaunt, her magic song she said,—
 The words, the sounds of that mysterious song
 Must never utterance find from mortal tongue,—
 Then plunged the body in the living flame,
 To purify from mortal stain his frame.
 Roused from her sleep, with sudden terror wild,
 The Mother snatches from the fire the child. 850
 What dost thou do, ungrateful wretch ? she cries ;
 When Ceres thus in stern rebuke replies :
 By thee, though innocent, a deed is done,
 Ever accursed,—destructive to thy son.
 What can a foolish mother's fears restrain ?
 Vain are my wishes, and my purpose vain !
 He still must mortal be, yet shall impart
 To men, with kind benevolence, the art
 To trace the furrowed fields, to sow the grain,
 And gather harvests from the cultured plain, 860
 She said, and, leaving the astonished pair,
 Summoned her chariot from the dusky air :
 Swift, at the word, the dragons speed their flight,
 And bear aloft the Goddess from their sight.

Sunion she leaves, that winds and waves assail,
 And low Piræus, safe from every gale ;
 Far on the left recedes the Attic strand,
 And every shore upon the dexter hand ;
 The broad Ægean Sea before her lies,
 Where foaming waves in ceaseless tumult rise ; 870
 As over these her furious dragons flew,
 The outspread Cyclades came full in view ;
 Ion's rapacious gulph she next explores,
 And of the Icarian sweeps the inmost shores ;
 By Asia's well-built towns, she devious bends
 To where the lengthened Hellespont descends ;

II. Ides of April.—S. L. 18° 16' 47"—April 12.

O'er many a snow-crowned hill, and river's source,
 High in mid-air she held her trackless course ;
 Sometimes to India's distant realms she sails,
 Or, wafted by Arabia's spicy gales, 880
 Looks downward on green Meroë's fertile lands,
 And the dry desert of the Libyan sands ;
 To the Hesperian Rhine, and Rhone, and Po,
 With flight renewed her untired dragons go ;
 And far as Tiber's verdant banks they came,
 The future parent of a potent stream.
 Where am I borne ? 'Twere endless to recite
 The countries traversed in her wandering flight ;
 Whatever, far or near, she could descry,
 Of the whole world—Ceres no place passed by. 890
 To heaven she mounts, where near the gelid pole,
 Safe from the sea, bright Constellations roll.
 These she addresses :—Ye Parrhasian train !
 Since nothing from you hidden can remain,—
 For still in sight your beaming stars are found,
 Unquenched by ocean in their nightly round ;
 Tell me,—be to a wretched mother kind,—
 Where I my dear Persephoné shall find !
 She said : then Helicé replied in turn :
 The Night is guiltless of the loss you mourn ; 900
 For your lost girl to Phœbus make appeal,
 From his survey Day can no deeds conceal.
 Apollo sought :—Cease from vain tears, he cried,
 She whom you seek of Pluto is the Bride ;
 He the third kingdom as his own retains,
 Brother of Jove, and in Hell's precincts reigns.
 With grief o'ercome, her wailings she suppressed ;
 But thus, at length, the Thunderer addressed.
 If you think on, who was my daughter's sire,
 Your care Proserpina may well require ; 910
 In vain have I, by land and stormy flood,
 Through the wide world my hapless child pursued :
 The fact I learn, to recompense my toil,—
 But still the robber triumphs in his spoil !
 Persephoné deserved no felon spouse,
 Nor for such marriage did we make our vows.
 What greater wrong from Gyges had I known,
 Than this, whilst you possess the heavenly throne ?

II. Ides of April.—S. L. 18° 16' 47"—April 12.

Let him escape, nor retribution fear,
 And unrevenge'd let us our grievance bear ! 920
 But, let him still restore to me my own,
 And by new deeds his former crimes atone !
 With gentle words Jove tries to soothe her woes,
 And on Love's force the fault of all bestows :—
 Not I myself a rank more noble boast,
 Enthroned on high, king of the heavenly host ;
 Another holds the empire of the main,
 And of wide chaos THIS the darksome reign.
 But if the purpose still possess your mind,
 To break the marriage ties already joined, 930
 That also may be tried, and be attained,
 If from the taste of food she have refrained ;
 But if she have not,—by stern fate's decree,
 Wife of a Dæmon Spouse she still must be.
 The bearer of the snake-entwined wand
 Swift flies to Tartarus, at Jove's command.
 Quicker than hope, again he re-appears,
 And certain tidings of the facts he bears :—
 The ravished dame,—'twas thus the herald spoke,—
 Tasting three seeds, her fast, unwary, broke ; 940
 Such seeds as in the pomegranate we find,
 A pleasant fruit, wrapt in a slender rind.—
 She mourned her child, as if just snatched away,
 And scarce recovered after long delay.
 Not heaven by us is habitable now,
 She cried, what happiness can light bestow ?
 Then let your cruel word me too compel
 In the Tænarian vale with her to dwell !
 And she her purpose surely had maintained,
 But that in pity Jupiter ordained, 950
 Six months with Pluto Proserpine should stay,
 And six re-visit the bright realms of day.
 Her daughter's lot no longer Ceres mourned ;
 Her wonted cheerfulness again returned ;
 Joy filled her heart, her face with radiance shone,
 And on her hair she set the spiky crown :—
 Luxuriant crops clothed each neglected field,
 And loaded barns the garner'd wealth scarce held.

II. Ides of April.—S. L. 18° 16' 47"—April 12..

White things the joyous Ceres well become ;
Then at her Feast your white attire assume : 960
Unstained with dye each Toga shall appear,—
No use is found for dusky garments there.

Ides of April.—S. L. 19° 14' 40"—April 13..

Almighty Jove, as the Victorious known,
The Ides of April occupies alone ;
This is the day whereon our sires ordained,
Temples to him for victory obtained ;
On this day too, if records be believed,
The Goddess Liberty her halls received,—
Blest Liberty ! for ever bright and fair,
An object worthy of each Roman's care. 970

XVIII. Kalends of May.—S. L. 20° 12' 31"—April 14.

With the next light, trust not the faithless main,
But let each seaman try some port to gain ;
In the dark west a threatening tempest lowers,
And rising winds bring hail in heavy showers,
Howe'er this be, whilst these hail-storms arose,
Cæsar at Modena subdued his foes.

XVII. Kalends of May.—S. L. 21° 10' 22"—April 15.

After the Ides, when the third light shall rise,
A cow with calf, ye Pontiffs, sacrifice ;—
From bringing forth the victim draws its name,
Forda 'tis called,—as Fœtus does the same : 980
Pregnant our herds, the earth is pregnant too,
And pregnant victims to the earth are due.
Part in Jove's lofty citadel shall fall ;
Before the altars of each Curial hall,
Three tens in due allotment yield their blood,
And drench the pavement with a purple flood ;
By the attendants when the limbs are shared,
The entrails burnt, and every thing prepared,
Then shall the eldest of the Vestal choir
Reduce the rest to ashes in the fire, 990

XVII. Kal. May.—S. L. 21° 10' 22"—April 15.

And, when the Feast of Pales' morn begins,
With these will cleanse the people of their sins.

Upon a time, when good King Numa reigned,
No fruits were by the farmer's labour gained ;
In vain his toil, in vain his daily care,
And all his vows and hopes end in despair ;
For, now the North winds freeze the thirsty plain ;
Now floods lay waste through long-continued rain ;
Often the crop failed in the spiked blade,
And the light straw the enclosed fields o'erspread ; 1000
The cattle's young untimely drew their breath,
And the lamb's birth consigned the sheep to death.
An ancient wood, from woodman's axe long free,
Stood sacred to the Arcadian Deity ;
Who, when still night obscured the heavenly pole,
Responses gave to those of tranquil soul.
'Twas here King Numa sacrificed two sheep,
To Faunus one, and one to gentle Sleep.
On the hard soil each fleece he careful strews,
And twice his reverend, unshorn head bedews 1010
With water from the fountain,—whilst around
His temples twice the beechen wreath he bound ;
He from all carnal pleasures must forbear,
Nor any ring upon his fingers wear ;
His body, clothed in sackcloth, next he lays
On the fresh skins, whilst to the God he prays.
By dreams attended, and with poppies crowned,—
Dark Night meanwhile has spread her shades around,—
Just at the time when night yields to the morn,
Faunus approaches, and with hoof of horn 1020
The fleeces pressed ; whilst to the sleeping king,
From the right hand, these words glad tidings bring :
Two oxen slain the earth shall pacify,
Yet by one blow must both the victims die.
Terrific fright the oppressive dream dissolves ;
In his own mind Numa the words revolves,
Trying the obscure orders to explain,—
One only killed,—and yet two victims slain !
Him, wandering in the grove, his loving spouse
Meets, and the secret meaning to him shows : 1030

XVII. Kal. May.—S. L. $21^{\circ} 10' 22''$ —April 15.

Let there a pregnant cow by you be killed,
And thus the oracle shall be fulfilled.
A pregnant cow falls by the monarch's hand,
And plenty gladdens soon the Latin land.

XVI. Kalends of May.—S. L. $22^{\circ} 8' 11''$ —April 16.

Amongst the Fasti of the Roman year,
To Cytheréa this is ever dear:—
She bade the ethereal coursers speed their flight,
And this Day hasten once to gloomy night,
That coming morn the sooner might bestow
The Imperial laurel on young Cæsar's brow. 1040

XV. Kalends of May.—S. L. $23^{\circ} 6' 0''$ —April 17.

Now the fourth Morning reddens in the East,
And on the Ides a backward look has cast;
Their pallid light no more the Hyads shed,
But seek, this night, green ocean's spacious bed.

XIII. Kalends May.—S. L. $25^{\circ} 1' 33''$ —April 19.

The Hyads gone, with the third dawn of day,
The Circus will contending steeds display.
Why the slipped foxes burning firebrands bear,
Tied to their backs, my verse must now declare.
A frigid soil, and ever-varying sky
The olive-fruit to Carseoli deny; 1050
Yet Ceres there extends her happy reign,
And plenteous harvests wave o'er hill and plain;
This way as to my native home I hied,
Pelignian fields with waters well supplied,
The well-known mansion of an ancient friend
We entered, as the day drew to an end,
Whilst panting stood the coursers of the sun,
And claimed the rest their services had won.
Mine aged host this tale then told to me,—
For many a tale of ancient lore had he, 1060
Which to my listening ears he would rehearse,
To form the various subjects of my verse:

XIII. Kal. May.—S. L. 25° 1' 33"—April 19.

Yonder small farm, he said, (he shewed the field,)
 A thrifty wife with her hard husband held;
 His work he plied, whether with deep-sunk plough,
 With crooked sickle, or with two-pronged hoe;
 Her house she sedulous swept, and careful placed
 The eggs beneath the fostering mother's breast;
 She culled the mallows green, or mushroom white,
 Or cheered her humble hearth with pleasant light,— 1070
 Yet still her proper weapons held in hand,
 Prepared cold winter's threatenings to withstand.
 This mother's son a wanton stripling grew,
 And to ten years had added other two:
 A fox he catches in a willow wood,
 The frequent plunderer of his feathered brood;
 He wraps the captive fox in strawy bands,
 Applying fire;—she flies his burning hands;
 Flying, she fires the fields of standing corn,
 Fanned by the wind, afar the flames are borne: 1080
 The fact long past, the monument remains,—
 By law no fox must live in these domains;
 The forfeit still is paid at Ceres' games,
 Where foxes perish, like the corn, in flames.

XII. Kalends of May.—S. L. 25° 59' 18"—April 20.

When next Aurora, clad in robes of gold,
 Shall from the East the spacious earth behold,
 On the bold leader of the fleecy train,
 In whom fair Helle put her trust in vain,
 The Sun no more his fiery darts will shower,—
 A greater victim owns his conquering power; 1090
 If Cow or Bull, has never been revealed,—
 The front appears, the tail remains concealed:
 But whether Bull or Cow this Sign may prove,
 Juno with envy views the gift of love.

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

The night is gone: behold Aurora rise,
 With golden radiance burnishing the skies!
 Now the Palilian Feasts my song require,
 Nor ask in vain if Pales tune my lyre.

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

Do thou, kind Pales, aid my pastoral song !
 If I make known thy rites with faithful tongue. 1100
 Often calves' ashes did I suppliant bear,
 And stalks of beans, to thee, with pious care ;
 Assiduous at thy altars take my stand,
 And strew the Februal herbs with lavish hand.
 Surely I often leapt through blazing fires,—
 Three was their number, as thy law requires,
 For well thy sacred ritual did I know,—
 And sprinkled water from the laurel bough.
 The Goddess yields, and deigns my work to aid ;
 Your sails once more, my gallant vessel, spread : 1110
 Unmoored again, seaward direct your prow,
 Whilst the tide serves, and favouring breezes blow.

Your visits to the Virgin Altar make,
 Ye people all, and of its gifts partake !
 Each who will these receive with faithful heart,
 By Vesta's power shall purified depart :
 A horse's blood, a calf burnt in the womb,
 And withered bean-stalks, furnish the perfume.
 Shepherd, with care your pregnant ewes survey,
 When to the fold they come at close of day, 1120
 Sprinkling the water upon all around,
 From the wet bough,—then with it sweep the ground ;
 Let leafy branches the sheep-pen embower,
 And festooned garlands decorate the door ;
 From living sulphur let the flames aspire,
 And the sheep bleat, touched by the liquid fire ;
 Flame from male-olive and pine-torches raise,
 Let crackling laurels animate the blaze,
 And savine herbs,—for powers to these belong,
 Noxious to sheep, and to their unborn young ; 1130
 The millet-cakes in numerous baskets bear,
 The Rustic Goddess loves that rustic fare ;
 Bring her own curds and whey, the milking-pail ;
 The savoury cheese in neat-cut slices deal,
 And with warm milk, that froths like foaming spray,
 To Pales, Dweller of the Woodlands, pray.
 Say then,—protect the herd and herdsman too,
 And may my cattle every harm eschew !

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

Whether on holy ground my herd I fed,
 Or heedless sat beneath some sacred shade, 1140
 And my unconscious flock have luckless grazed,
 Where o'er the dead the swelling mounds are raised;
 If in forbidden groves I e'er have been,
 And witnessed sights I ought not to have seen,
 Scaring the timid Nymphs in their retreat,
 Or made Pan know the value of goat's feet;
 If from some hallowed tree I branches tore,
 And to my sheep unwholesome leaves I bore;
 Forgive the fault!—though, when it chanced to rain,
 My flocks sought shelter in some rural fane! 1150
 Pardon, ye Nymphs! if ever it befell
 My feet, to have disturbed your crystal well.
 Appease each Nymph who the bright fountain loves,
 And all the Gods who range these sacred groves.
 Let not our eyes see those whom trees enfold,
 Nor naked Dian,—fatal to behold!
 Never by us be Faunus sleeping found,
 When he lies stretched at mid-day on the ground!
 Repel disease, let men and flocks be strong,
 Nor of our dogs forget the watchful throng! 1160
 Bring back at night all who went forth at morn,
 Nor let me grieve for lambs that wolves have torn!
 Famine avert, give herbs and leaves in store,
 Water to drink, and bathe in, evermore!
 Full be the udders of my ewes and cows,
 And cheese yield profit equal to my vows!
 May the sour runnet curds in plenty give,
 And the clear whey flow through the chequered sieve!
 Strong be my rams, healthy their woolly mates,
 Whilst from the fold full many a lambkin bleats! 1170
 Let the full fleeces in huge heaps expand,
 Soft, fine, and fit for tender maiden's hand!
 These things I pray for; and that every year
 To Lady Pales I big cakes may bear!—
 By prayers like these the Goddess may be won;
 Recite these thrice, facing the rising sun,
 And on your heads the living water pour,
 Bright as the dew that gems the opening flower;
 Then from your cup, or skimming-dish, propine
 The snow-white milk and the mull'd purple wine; 1180

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

And through the straw-heaped bonfire's crackling glow,
With headlong leap your agile bodies throw.

The custom told, its origin remains,—
The crowd perplexes, and our task restrains.—
Devouring fire can every taint destroy,
And from all metals separate alloy :
No wonder, then, if it have power to keep
Infection from the shepherd and his sheep.
Or did our fathers Fire and Water join,
And in one solemn ritual both combine, 1190
By touch of fire and water to remove
All that might hurtful to the body prove ;
Because they thought two Elements give rise
To all we see beneath the concave skies,—
Water and Fire,—two Gods who never cease
Their strife, yet thereby hold the world in peace ?
Therefore they made these elements of life
The exile's loss, and first gifts to a wife.
Some, though not I, by these have understood
Young Phæathon's fire, and old Deucalion's flood. 1200
Some too there are, who would for shepherds claim
The first discovery of the latent flame.
Flints struck with flints bright scintillations give,
The first are lost, the second straws receive :
From this the festival its name may draw,
And Pales' Feast be still the Feast of Straw.
These honours for Æneas some require,
Who passed unharmed, tho' vanquished, through Troy's fire ;
Yet it may nearer to the truth be said,
That when our sires Rome's first foundations laid, 1210
With them, to their new homes, the Lares came,
Their ancient rural cots consigned to flame ;
The cattle leapt through fire, the herdsmen too,
Which still upon Rome's Natal Morn they do.

A. V. C. 766.—A. D. 13.

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

The place excites my song !—the Rise of Rome !—
To your own Feasts, revered Quirinus, come !

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

Already had Amulius been dethroned,
 And with his life for his offence atoned ;
 Around their leaders flocked the shepherd train,
 And gave obedience to a double reign. 1220
 To build, to rule, those leaders' common aim,
 And each contends to give the Town its name.
 No need of strife, the prudent Romulus cried,
 Birds are true augurs,—let the birds decide.
 The compact to the Brother seeming fair,
 Unto their chosen stations both repair ;
 On the Palatine one the dawn attends,
 The other the Aventine hill ascends ;
 Six vultures shew themselves to Remus' eyes,
 But to his brother Twelve in order rise : 1230
 The sceptre thus did Romulus assume,
 And to the City gave the name of Rome.
 A day is fixed to choose the City's place,
 And with the plough the wall's foundations trace.—
 Behold the Feast of Pales is at hand,
 A sacred day throughout the Latin land.—
 The work proceeds from that appointed day ;
 A ditch they sink deep in the solid clay,
 They throw in fruits, such as the season yields,
 And earth obtained from out the neighbouring fields ; 1240
 They fill again the trench, and on it raise
 An altar, where flames, fresh enkindled, blaze ;
 A bull and cow, whose skins like silver shine,
 Under the yoke their placid strength combine ;
 The stilts Quirinus holds in steady toil,
 The well-urged ploughshare glistening in the soil,
 And with deep furrows, over hill and plain,
 Marks out the walls of Rome's eternal reign.
 Thus spake the King : before your thrones I bow,
 Great Jove ! and Mars, to whom my birth I owe ! 1250
 Vesta, protectress of the sacred fire !
 And all ye Gods who pious thoughts inspire !
 Be present whilst Rome's new-formed state I found,
 And of its warlike ramparts trace the round ;
 Beneath your auspices let them arise,
 And happy omens grace the opening skies ;
 Long may the earth Rome for its sovereign own,
 Far as the rising and the setting sun !

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

Whilst yet he prayed, the left-hand thunders came,
 And from the left Jove launched the lightning's flame. 1260
 With joy each Citizen the labour plies,
 And in short time the new-built walls arise.
 To urge the work, Celer was still at hand,
 And guard the wall by Romulus' command :
 Let no one pass the trench or new-raised wall ;
 He who shall dare under thy hand must fall.
 To Remus this command stood unrevealed,
 Who the low bulwarks in derision held ;
 With these, he cried, no foe can now be feared,
 Then with a bound the ditch and rampart cleared : 1270
 By Celer's mattock the transgressor slain,
 Weltering in blood, bestrews the hardened plain.
 Soon as the King the dismal tidings hears,
 With pain he inwardly devours his tears ;
 Afraid to shew his grief to those around,
 Within his breast strives to conceal his wound,
 And cries,—a brave example still to shew,—
 So let my walls be passed by every foe !
 Nor to his hapless brother's corpse denies
 The mournful pomp of funeral obsequies. 1280
 No longer now the unrelenting chief,—
 He sobs aloud, in violence of grief ;
 No public cares his tears can now restrain,
 But strong affection re-asserts her reign ;
 On the pale corse a tender kiss he pressed,
 And thus, in tears, his brother's shade addressed :
 Unknown to me the blow by which you fell,
 Brother ! for ever dear, a long farewell !
 Sweet ointments on his comely limbs they shed,
 And purple flowers, the garland of the dead ; 1290
 Then to the funeral-pyre the mournful train,
 In measured steps, wind slowly o'er the plain ;
 With grief-bent head, old Faustulus is there,
 And ACCA, too, with grey dishevelled hair :
 As the flames mount, the Citizens bemoan,—
 Not then as our far-famed Quirites known.
 A city rises,—who could then believe ?
 Laws to the world in future times to give.
 Long may great Cæsar's power your laws maintain,
 And many a Cæsar in succession reign ! 1300

XI. Kalends of May.—S. L. 26° 57' 2"—April 21.

And whilst erect the nations you command,
May all inferior to your shoulders stand !

X. Kalends May.—S. L. 27° 54' 45"—April 22.

Palilian feasts to Vinal lead the way,
Yet between either comes a middle day.

IX. Kalends May.—S. L. 28° 51' 27"—April 23.

Ye Ladies of the Town, sound Venus' praise,
And let your incense on her altars blaze !
She for your trade all requisites confers,
Your coaxing, wheedling, beauty, all are her's :
Pray for gay sportive wit, that care beguiles,
Persuasive sighs, and sweet alluring smiles, 1310
All that the young and wealthy can entice,
And give you favour in the people's eyes ;
The spearmint sweet with Venus' myrtle join,
And in your rush-wove chaplets roses twine.
Now let the pious train repair in state,
Unto the Temples near the Colline Gate ;—
Both from a well-known hill their names obtain,
Whose towering cliffs shadow Sicilia's plain.
When Syracuse her hapless lot deplored,
And Eryx fell before the Claudian sword, 1320
The Sibyl's song called Venus to our Rome,
With her own progeny to find a home :
Our rocks in preference the Goddess chose,
To Arethusa's stream and Ætna's snows.

Why Vinal Feasts to Venus should belong,
And why to Jupiter, demands a song.
War had arisen in the Latin land,
Through rival claims to fair Lavinia's hand :
Upon his race divine, and valour tried
In many a field, Anchises' son relied : 1330
Turnus upon his native bands depends,
Yet seeks the succour of his neighbouring friends.
The fierce Mezentius held Etruria's throne,
Proud in the trophies by his valour won,

IX. Kalends of May.—S. L. 28° 51' 27"—April 23.

The foremost ever, with his couched spear,
 To lead the horsemen in their bold career,
 Or midst the throng on the embattled plain,
 With sword and shield the stubborn fight maintain;
 Whom as the Rutuli and Turnus tried
 To gain, the Tuscan warrior thus replied: 1340
 In no small cost to me my fame has stood,
 Witness these wounds, that armour stained with blood!
 Yet, in your cause, for gain I little care,—
 Let me with you in your next vintage share.
 The work will soon be done by conjoint powers;
 To give is your's, to conquer shall be our's;
 Both our desires will thus be gratified;—
 Glad would Æneas be were this denied!
 To his demands a prompt assent they yield,
 Nor is Mezentius slow to take the field; 1350
 His ponderous spear and shield he straight assumes,
 And brazen helmet, decked with sable plumes.
 As eager, too, the Trojan host is found,
 And loud through air the Phrygian trumpets sound.
 Then, clad in arms, gifts of maternal care,
 Æneas thus to Jove prefers his prayer:
 The Tuscan tyrant claims the next year's Wine,—
 Let Latium conquer, and it shall be thine!
 The better vow prevails:—Mezentius falls,
 And, dying, on his much-loved Lausus calls. 1360
 The fertile earth had felt the Summer's flame,
 And Autumn, sordid from the wine-press, came;
 In plenteous streams the ruddy juices flowed,
 And due libations were on Jove bestowed:
 Hence the Vinalian Feasts are held each year,
 And Jupiter rejoices to be there.

VII. Kalends of May.—S. L. 30° 47' 47"—April 25.

April now claims the six remaining Suns,
 And in mid-course the Spring's mild season runs.
 It were in vain to seek the Ram, that bore
 The luckless Helle from Thessalia's shore; 1370
 But, whilst the watery clouds obscure the skies,
 We see, Erigone, thy Dog arise.

VII. Kalends of May.—S. L. 30° 47' 47"—April 25.

Returning from Nomentum, on this day,
 As towards Rome, by dawn, I held my way,
 A train, dressed all in white, I chanced to meet,
 Led by a Flamen through the spacious street,
 Who marched to old Rubigo's grove in state,
 A Dog and Sheep with fire to immolate.
 I joined, (to know their rites I was impelled,)
 When this discourse Quirinus' Flamen held : 1380
 Harsh Rust ! the gifts of bounteous Ceres spare,
 Let them, unscathed, their spiky honours wear,
 Under propitious stars shoot from the soil,
 In strength mature await the reaper's toil,
 With pendant head tremble before the gale,
 And wave in graceful swell o'er hill and dale.
 Thy force is great ; whate'er thy mark has borne,
 As lost to them, the sorrowing farmers mourn.
 Nor stormy winds, nor long-descending shower,
 Nor marble frost, 'gainst Ceres have such power, 1390
 As when hot Titan warms the moistened ears,—
 Tremendous Goddess ! then thy rage appears.
 Spare us, I pray ; restrain thy leprous hand,
 And let thy power to blight, for blighting stand !
 Let not thy tooth the tender grain annoy,
 Iron corrode,—which would all things destroy ;
 Better to gnaw the sword, and deadly bow,—
 The world at peace needs no such weapons now.
 Bright may the ploughshare, scythe, and harrow shine,
 Our rural wealth ;—arms we to Rust resign. 1400
 Who from the sheath shall try to draw the steel,
 Let him thy strong adhesive influence feel.
 Ceres respect ; to thee, whilst far away,
 The farmer will a richer tribute pay.
 He said ; his right-hand a fringed napkin held,
 Of homely huckaback the web was twilled :
 A censer charged with frankincense was brought,
 And with pure wine a brimming goblet fraught ;
 The wine, the incense, as our laws require,
 And the slain sheep, were given to the fire ; 1410
 Along with these,—I saw what I aver,
 Were joined the entrails of an obscene cur.
 Then said the priest to me,—you wish to know
 (For I had asked) whence to this solemn show

VII. Kalends of May.—S. L. 30° 47' 47"—April 25.

A sacrifice so new and barbarous came,
 Or why a dog pollutes the sacred flame ?
 Know, then, there is a Dog fixed high in heaven,
 To which the name Icarian is given ;
 When this Star rises with the rise of morn,
 Dire thirst afflicts the soil, and stunts the corn ; 1420
 This to avert, a Dog we sacrifice,
 For the Celestial Dog in yonder skies.
 Our earthly Dog deserves no real blame,
 Like many more, it suffers through its name.

IV. Kalends of May.—S. L. 33° 40' 38"—April 28.

When the third morning shall its radiance throw
 O'er the wide earth's domain with roseate glow ;
 Nor at the summons shall Aurora grieve,
 Assaracus !—thy brother's bed to leave ;
 The Goddess Flora comes, decked by the Hours
 With varied garlands of a thousand flowers. 1430
 Now shall the jocund days with sports abound,
 And the thronged theatres with mirth resound ;
 Yet as the Floral Feasts will end in May,
 I shall, till then, defer their sacred lay.

A greater work must now my thoughts employ,
 'Tis Vesta calls, and I obey with joy.
 Vesta beneath her kinsman's roof has come,—
 So have decreed the Conscript Sires of Rome ;
 Phœbus one part,—Vesta another gains,
 That which is left, Cæsar himself retains : 1440
 Palatine oaks and laurels shade the Dome,
 Of Three Eternal Gods now made the home !

II. Kal. of May, A. V. C. DCCLXVI.—S. L. 35° 35' 45"—April 30, A.D. XIII.

ROMAN CALENDAR.

THE
ROMAN CALENDAR,

FOR THE FIRST FOUR MONTHS OF THE THIRTEENTH YEAR
OF THE CHRISTIAN ERA,

FORMING PART OF THE YEARS DCCLXV, AND DCCLXVI,
FROM THE FOUNDATION OF THE CITY.

CALCULATED FOR THE LATITUDE AND MERIDIAN OF ROME.

Latitude of Rome, $41^{\circ}53'54''$ North ;—Longitude East of Greenwich, $12^{\circ}28'42''$

Latitude of Tomi, $44^{\circ}20'0''$ North ;—Longitude East of Greenwich, $28^{\circ}36'0''$

Sun's Perigee, Noon, III Nones of Dec. A. V. C. DCCLXV.

Dec. 3, A. D. XII. in Longitude $248^{\circ}38'10''$

Sun's Apogee, Nine Hours before Noon, II Nones of June, A. V. C. DCCLXVI.

June 4, A. D. XIII. in Longitude $68^{\circ}38'40''$

Winter Solstice, 44 minutes before Noon, IX. Kalends of Jan. A. V. C. DCCLXV.

Dec. 24, A. D. XII.

Vernal Equinox, 3h. 31min. after Noon, IX. Kal. of April, A. V. C. DCCLXV.

March 24, A. D. XIII.

Summer Solstice, 27 minutes after Noon, VI. Kalends of July, A. V. C. DCCLXVI.

June 26, A. D. XIII.

Autumnal Equinox, 10h. after Noon, VII. Kal. of October, A. V. C. DCCLXVI.

Sept. 26, A. D. XIII.

Mean Obliquity of the Ecliptic at that Epocha $23^{\circ}42'16''$

MONTH OF FEBRUARY, A.D. XIII; YEAR OF ROME, DCCLXV.

YEAR OF ROME, DCCLXV.	Nundinal or Market Days.*	Lawful, Unlawful, and Comi- tial Days.	Day of the Month.	Day of the Week.	Age of the Moon.	Sun's Longitude.	Sun's Right Ascension.	Sun's Declination.	Sun's Azimuth.	Sun's Rising.	Sun's Setting.	Sun's Dis- tance from the Vernal Equinox.	Sun's Right Ascension in Time.
			A.D. 13.					SOUTH.		H. M. S.	H. M. S.	H. M. S.	H. M. S.
Kalends of February...	H	N	Feb. 1	VI	3	309 27 20	311 57 5	18° 5' 1"	65 21 11	7 8 8	4 51 52	3 12 12	20 47 48
IV of the Nones of Feb.	A	N	Feb. 2	VII	4	310 27 28	312 57 55	17 48 40	65 44 9	7 7 1	4 52 59	3 8 18	20 51 52
III.....	B	N	3	I	5	311 27 33	313 58 32	17 32 5	66 31 42	7 5 52	4 54 8	3 4 6	20 55 54
II.....	C	N	4	II	6	312 27 37	314 58 55	17 15 10	66 7 4	7 4 43	4 55 17	3 0 4	20 59 56
Nones of Feb.....	D	C	5	III	7	313 27 38	315 59 2	16 58 0	66 55 4	7 3 33	4 56 27	2 56 4	21 3 56
VIII of the Ides of Feb.	E	N	6	IV	8	314 27 37	316 59 2	16 40 28	67 19 33	7 2 21	4 57 39	2 52 4	21 7 56
VII.....	F	C	7	V	9	315 27 33	317 58 45	16 22 43	67 44 17	7 1 8	4 58 52	2 48 5	21 11 55
VI.....	*G	C	8	VI	10	316 27 28	318 58 14	16 4 41	68 34 49	6 59 57	5 0 3	2 44 7	21 15 53
V.... Spring begins ..	H	N	9	VII	11	317 27 21	319 57 32	15 46 23	69 0 32	6 57 30	5 1 17	2 40 10	21 19 50
IV.....	A	N	10	I	12	318 27 12	320 56 37	15 27 51	69 26 42	6 56 14	5 3 46	2 36 14	21 23 46
III.....	B	N	11	II	13	319 27 1	321 55 30	15 9 2	69 52 58	6 54 59	5 5 1	2 32 18	21 27 42
II.....	C	N	12	III	14	320 26 48	322 54 10	14 49 59	70 19 37	6 53 43	5 6 17	2 28 23	21 31 37
Ides of February.....	D	N	13	IV	15	321 26 33	323 52 37	14 30 43	70 46 34	6 52 26	5 7 34	2 24 30	21 35 30
XVI of the Kal. of Mar.	E	P	14	V	16	322 26 16	324 50 53	14 11 11	71 13 33	6 51 9	5 8 51	2 16 44	21 39 24
XV.... Lupercalia.....	F	C	15	VI	17	323 25 58	325 48 57	13 51 37	71 41 25	6 50 51	5 10 9	2 12 53	21 43 16
XIV.....	*G	N.P.	16	VII	18	324 25 38	326 46 50	13 31 30	72 8 58	6 48 33	5 11 27	2 9 2	21 50 58
XIII. Quirinalia.....	H	E.N	17	I	19	325 25 16	327 44 30	13 11 20	72 36 57	6 47 14	5 12 46	2 5 12	21 55 48
XII.. Feralia.....	A	N.P.	18	II	20	326 24 53	328 42 1	12 50 58	73 5 12	6 45 55	5 14 5	2 1 23	21 58 37
XI.... Charistia.....	B	C	19	III	21	327 24 27	329 39 19	12 30 22	73 33 37	6 44 35	5 15 25	1 57 34	22 2 26
X.... Terminalia	C	C	20	IV	22	328 24 0	330 36 25	12 9 38	74 31 9	6 43 15	5 16 45	1 53 46	22 6 14
IX.....	D	F.	21	V	23	329 23 31	331 33 24	11 48 42	75 0 14	6 41 55	5 18 5	1 49 59	22 10 1
VIII.....	E	C	22	VI	24	330 23 1	332 30 12	11 27 34	75 29 30	6 40 34	5 19 26	1 46 13	22 13 47
VII.....	F	N.P	23	VII	25	331 22 29	333 26 48	11 6 16	75 58 57	6 39 13	5 20 47	1 42 27	22 17 33
VI.... Refugium	*G	N	24	I	26	332 21 54	334 23 14	10 44 49	76 28 36	6 37 52	5 22 8	1 38 42	22 21 18
V.....	H	C	25	II	27	333 21 18	335 19 31	10 23 12	76 58 57	6 36 30	5 23 30	1 34 58	22 25 2
IV.....	A	E.N	26	III	28	334 20 39	336 15 37	10 1 25	76 58 25	6 35 8	5 24 52	1 31 13	22 28 47
III.....	B	N.P	27	IV	29	335 30 2	337 11 38	9 39 30	77 28 17	6 33 46	5 26 14	1 27 31	22 32 29
II or Fnd. Kal. of Mar.	C	C	28	V	30	336 19 15	338 7 20	9 17 31					

MONTH OF MARCH, A.D. XIII; YEAR OF ROME, DCCLXV.

YEAR OF ROME, DCCLXV.	Nundinal or Market Days.*	Lawful, Unlawful, and Comi- tial Days.	Day of Month.	Day of the Week.	Age of the Moon.	Sun's Longitude.	Sun's Right Ascension.	Sun's Declination.	Sun's Azimuth.	Sun's Rising.	Sun's Setting.	Sun's Dis- tance from the Vernal Equinox.	Sun's Right Ascension in Time.
			A.D. 13. Mar. 1					SOUTH 8° 55' 21"		H. M. S.	H. M. S.	H. M. S.	H. M. S.
Kalends of March.....	D	NP	1	VI	1	337 18 30	339 3 0		77 58 23	6 32 24	5 27 36	1 23 48	22 36 12
VI of the Nones of Mar.	E	F	2	VII	2	338 17 43	339 58 30	8 33 1	73 28 40	6 31 0	5 29 0	1 20 6	22 39 54
V.....	F	C	3	I	3	339 16 53	340 53 51	8 10 36	78 29 3	6 29 4	5 30 20	1 16 25	22 43 35
IV.....	*G	C	4	II	4	340 16 1	341 49 4	7 48 3	79 29 36	6 28 16	5 31 34	1 12 24	22 47 36
III.....	H	C	5	III	5	341 15 6	342 44 8	7 25 27	80 0 11	6 26 51	5 33 9	1 9 4	22 50 56
II.....	A	NP	6	IV	6	342 14 9	343 39 6	7 2 43	80 30 55	6 25 27	5 34 33	1 5 24	22 54 36
Nones of March.....	B	F	7	V	7	343 13 10	344 33 54	6 39 54	81 1 45	6 24 4	5 35 56	1 1 44	22 58 16
VIII of the Ides of Mar.	C	F	8	VI	8	344 12 8	345 28 35	6 17 0	81 32 41	6 22 42	5 37 18	0 58 6	23 1 54
VII.....	D	C	9	VII	9	345 11 4	346 23 11	5 54 1	82 3 42	6 21 18	5 38 42	0 54 27	23 5 33
VI.....	E	C	10	I	10	346 9 59	347 17 40	5 30 58	82 34 48	6 19 54	5 40 6	0 50 49	23 9 11
V.....	F	C	11	II	11	347 8 51	348 12 1	5 7 50	83 5 59	6 18 30	5 41 30	0 47 12	23 12 43
IV.....	*G	C	12	III	12	348 7 41	349 6 17	4 44 40	83 37 12	6 17 7	5 42 53	0 43 35	23 16 25
III.....	H	EN	13	IV	13	349 6 29	350 0 30	4 21 33	84 8 20	6 15 40	5 44 20	0 39 58	23 20 2
II.....	A	NP	14	V	14	350 5 15	350 54 33	3 58 6	84 39 55	6 14 18	5 45 42	0 36 22	23 23 38
Ides, Mar. Anna Perenna	B	NP	15	VI	15	351 4 0	351 48 35	3 34 45	85 11 20	6 12 52	5 47 8	0 32 46	23 27 14
XVII of the Kal. of April	C	C	16	VII	16	352 2 42	352 42 36	3 11 22	85 42 48	6 11 13	5 48 48	0 29 10	23 30 50
XVI Liberalia.....	D	NP	17	I	17	353 1 24	353 36 25	2 47 57	86 14 17	6 10 6	5 49 54	0 25 34	23 34 26
XV.....	E	C	18	II	18	354 0 3	354 30 13	2 24 29	86 45 51	6 8 51	5 51 19	0 21 59	23 39 1
XIV Quinquatria begin..	*G	N	19	III	19	354 58 41	355 23 59	2 1 0	87 17 25	6 5 16	5 52 44	0 18 24	23 41 36
XIII.....	H	C	20	IV	20	355 57 17	356 17 42	1 37 31	87 48 58	6 5 51	5 54 9	0 14 49	23 45 11
XII Quinquatric Day..	II	C	21	V	21	356 55 52	357 11 22	1 14 0	88 20 35	6 4 37	5 55 23	0 11 15	23 48 45
XI.....	A	N	22	VI	22	357 54 25	358 5 0	0 50 29	88 52 10	6 3 2	5 56 58	0 7 40	23 52 20
X.....	B	NP	23	VII	23	358 52 56	358 58 35	0 26 58	89 23 46	6 1 37	5 58 23	0 4 6	23 55 54
IX.....	C	Q Rex.C.F	24	I	24	359 51 26	359 51 14	0 3 27	89 55 22	6 0 2	5 59 58	0 35	23 59 25
Equinox 3h. 31m. P.M..	D	C	25	II	25	0 49 54	0 45 41	NORTH 0 20 4	90 26 58	5 58 44	6 1 16	23 56 57	0 3 3
VIII.....	E	C	26	III	26	1 48 20	1 39 12	0 43 33	90 58 31	5 57 24	6 2 36	23 53 23	0 6 36
VII.....	F	NP	27	IV	27	2 46 44	2 32 41	1 7 0	91 30 1	5 56 0	6 4 0	23 49 49	0 10 11
VI.....	*G	C	28	V	28	3 45 6	3 26 9	1 30 26	92 1 30	5 54 36	6 5 24	23 46 15	0 13 45
V.....	H	C	29	VI	29	4 43 26	4 19 37	1 53 50	92 32 57	5 53 12	6 6 48	23 42 41	0 17 19
IV.....	A	C	30	VII	30	5 41 45	5 14 24	2 17 12	93 4 22	5 51 47	6 8 13	23 39 2	0 20 58
III.....	B	C	31	I	31	6 40 1	6 6 33	2 40 31	93 35 43	5 50 23	6 9 37	23 35 35	0 24 25
II or Prid. Kal. of April.													

MONTH OF APRIL, A.D. XIII; YEAR OF ROME, DCCLXV AND DCCLXVI.

YEAR OF ROME, DCCLXV.	Nundinal or Market Days.*	Lawful, Unlawful, and Comi- tial Days.	Day of the Month.	Age of the Moon.	Sun's Longitude.	Sun's Right Ascension.	Sun's Declination.	Sun's Azimuth.	Sun's Rising.	Sun's Setting.	Sun's Dis- tance from the Vernal Equinox.	Sun's Right Ascension in Time.
Kalends of April.....	C	NP.	A.D. 13. Apr. 1	3	7° 38' 15"	0°	NORTH. 3° 37' 46"	94	5 48 59	H. M. S. 6 11 1	H. M. S. 23 32 0	H. M. S. 0 28 0
IV of the Nones of Apr.	D	C	2	4	8 36 28	7 53 28	3 26 58	94 38 12	5 47 36	6 12 24	23 28 26	0 31 34
III.....	E	C	3	5	9 34 38	8 46 57	3 49 36	95 8 39	5 46 14	6 13 46	23 24 52	0 35 8
II..... Megalesia begin..	F	C	4	6	10 32 46	9 40 26	4 13 11	95 40 3	5 44 49	6 15 11	23 21 18	0 38 42
Nones of April.....	*G	C	5	7	11 30 52	10 33 57	4 36 10	96 11 21	5 43 26	6 16 34	23 17 44	0 38 16
VIII of the Ides of Apr.	H	C	6	8	12 28 57	11 27 30	4 59 5	96 42 14	5 42 3	6 17 57	23 14 10	0 45 50
VII.....	A	NP	7	9	13 26 59	12 21 5	5 21 55	97 13 0	5 40 40	6 19 20	23 10 36	0 49 24
VI.....	B	C	8	10	14 25 0	13 14 42	5 44 40	97 43 41	5 39 17	6 20 43	23 7 1	0 52 59
V.....	C	N	9	11	15 23 59	14 8 22	6 7 19	98 14 15	5 37 55	6 22 5	23 3 26	0 56 34
IV.....	D	N	10	12	16 20 56	15 2 5	6 29 51	98 44 40	5 36 32	6 23 28	22 59 52	1 0 8
III..... Megalesia end ..	E	N	11	13	17 18 52	15 55 51	6 52 18	99 15 0	5 35 10	6 24 50	22 56 17	1 3 43
II..... Cerealia begin ..	F	N	12	14	18 16 47	16 49 42	7 14 41	99 43 16	5 33 52	6 26 8	22 52 41	1 7 19
Ides of April.....	*G	NP	13	15	19 14 40	17 43 36	7 36 52	100 15 16	5 32 27	6 27 33	22 49 6	1 10 54
XVIII of the Kal. of May	H	N	14	16	20 12 31	18 37 34	7 58 58	100 45 11	5 31 5	6 28 55	22 45 30	1 14 30
XVII.....	A	NP	15	17	21 10 22	19 31 37	8 20 56	101 14 57	5 29 44	6 30 16	22 41 53	1 18 7
XVI.....	B	N	16	18	22 8 11	20 25 45	8 42 47	101 44 34	5 28 23	6 31 37	22 38 17	1 21 43
XV.....	C	N	17	19	23 6 0	21 19 59	9 4 30	102 14 2	5 27 15	6 32 45	22 34 40	1 25 20
XIV.....	D	N	18	20	24 3 47	22 14 18	9 26 4	102 43 20	5 25 42	6 34 18	22 31 3	1 28 57
XIII. Cerealia end.....	E	N	19	21	25 1 33	23 8 43	9 47 30	103 12 23	5 24 22	6 35 38	22 27 25	1 32 35
XII.....	F	N	20	22	25 59 18	24 3 14	10 8 46	103 41 24	5 23 14	6 36 46	22 23 47	1 36 13
YEAR OF ROME, DCCLXVI.												
XI of Kal. of May. Palilia	*G	NP	21	23	26 57 2	24 57 50	10 29 53	104 10 9	5 21 43	6 38 17	22 20 9	1 39 51
X.....	H	N	22	24	27 54 45	25 52 34	10 50 51	104 38 44	5 20 24	6 39 36	22 16 30	1 43 30
IX..... Vinalia	A	NP	23	25	28 52 27	26 47 24	11 1 38	105 6 52	5 19 5	6 40 55	22 12 50	1 47 10
VIII.....	B	C	24	26	29 50 8	27 42 20	11 32 16	105 35 16	5 17 51	6 42 9	22 9 11	1 50 49
VII..... Rubigalia.....	C	NP	25	27	30 47 47	28 37 24	11 52 41	106 3 25	5 16 29	6 43 31	22 5 30	1 54 30
VI.....	D	F	26	28	31 45 25	29 31 52	12 12 56	106 30 55	5 15 12	6 44 48	22 1 54	1 58 6
V..... Floralia.....	E	C	27	29	32 43 2	30 27 52	12 32 59	106 58 23	5 13 56	6 46 4	21 58 9	2 1 51
IV.....	F	NP	28	30	33 40 38	31 23 18	12 52 51	107 25 38	5 12 38	6 47 22	21 54 27	2 5 33
III.....	*G	C	29	1	34 38 12	32 18 51	13 12 31	107 52 41	5 11 22	6 48 38	21 50 45	2 9 15
II. or Prid. Kal. May..	H	C	30	2	35 35 45	33 14 31	13 31 58	108 19 24	5 10 7	6 49 53	21 47 2	2 12 58
Kalends of May, Year of Rome, DCCLXVI.....	A	N	May 1	3	36 33 16	34 12 15	13 51 12	108 45 53	5 8 52	6 51 8	21 43 15	2 16 45

** F. (Fastus) marks a Lawful Day, N. (Nefastus) an Unlawful Day, EN (Endotercius) a day Lawful and Unlawful, in parts, C. (Comitiales) a day for the Assembling of the Citizens, Q. Rex C. F. (Quando Rex Comito Fugit) a Lawful Day, after the King (if the Sacrifices has fled from the Assembly.—Azimuth is the distance of the point where the Sun, or where a Star rises or sets, measured from the South point of the Horizon along the circle of the Horizon.

CATALOGUE OF STARS.

In the year of Rome DCCLXV—DCCLXVI, A. D. XII—XIII,				°	'	"
The Mean Vernal Equinox was distant in space from the star α of the constellation Pisces				9	17	37
From the star ϵ of	ditto	ditto		10	11	9
From the star ρ of	ditto	ditto		9	21	45
The Mean Summer Solstice was distant in space from the star β of the constellation Cancer				13	14	15
From the star ζ of the constellation Gemini				12	52	23
From the star β of	ditto	ditto	(Pollux)	7	41	58
The Mean Autumnal Equinox was distant in space from the star α of the constellation Libra				17	25	48
From the star δ of the constellation Virgo				18	18	7
From the star β of the constellation Corvus				20	38	26
The Mean Winter Solstice was distant in space from the star ω of the constellation Sagittarius				5	29	42
From the star $2\ g$ of	ditto	ditto		5	25	49
From the star β of the	ditto	Capricornus...		7	57	21
The Perigee of the Sun was distant in space from the star γ of the constellation Ophiuchus				15	21	44
From the star θ of	ditto	ditto		8	23	43
From the star γ of the constellation Sagittarius				14	59	10
The Apogee of the Sun was distant in space from the star ζ of the constellation Gemini				8	58	41
From the star γ of	ditto	ditto		7	31	50
From the star ϵ of	ditto	ditto		4	3	39
From the star μ of	ditto	ditto		1	28	10

The Mean Obliquity of the Ecliptic, was..... 23° 42' 16"

A CATALOGUE

OF

THE PRINCIPAL STARS

VISIBLE AT ROME IN THE YEAR DCCLXV FROM THE FOUNDATION OF THE CITY,

A. D. XII—XIII.

CALCULATED FOR THE LATITUDE OF ROME, 41° 53' 54"

Names.	Magnitude.	Longitude.	Latitude.	Right Ascension.	Declination.	Meridian Altitude.	Azimuth.	Semi-Diurnal Arc.	Right Ascension in Time.
ANDROMEDA,									
		NORTH.			NORTH.	SOUTH.		H. M. S.	H. M. S.
α	2	346 39 27	25°48' 0"	337 22 8	18°21'31"	66°27'37"	115 2 1	7 9 17	22 29 29
β	2	2 44 56	26 3 0	351 18 49	24 47 33	72 53 39	124.17 21	7 37 56	23 25 15
γ	2	16 34 19	27 40 0	3 0 22	31 46 59	79 53 5	135 2 30	8 15 6	0 13 0
H 41		13 38 0	29 35 0	359 16 9	32 18 23	80 24 29	135 53 25	8 18 35	23 57 5
AQUARIUS,									
		NORTH.			SOUTH.				
α	3	305 41 36	10 45 3	305 26 2	8 37 31	39 28 35	78 22 37	5 28 43	20 21 44
β	3	295 44 7	8 43 47	296 5 42	12 38 57	35 27 9	72 53 34	5 13 32	19 44 23
6	4.5	305 35 49	2 47 42	307 15 51	16 22 18	31 43 18	67 44 52	4 58 52	20 9 11
		SOUTH.							
λ	4	313 54 46	0 18 0	316 31 42	17 7 18	30 58 48	66 42 5	4 55 49	21 6 7
ϕ	5	319 28 43	0 59 45	322 16 52	16 5 9	32 0 57	68 8 44	5 0 121	29 7
AQUILA,									
		NORTH.			NORTH.				
α	1.2	273 47 57	29 25 30	273 19 29	5 44 54	53 51 0	97 44 0	6 20 44	18 13 18
μ	4	269 8 41	28 56 0	269 15 5	5 13 32	53 19 38	90 42 4	6 18 50	17 57 0
σ	5	270 7 38	26 44 0	270 6 49	3 1 44	51 7 30	94 3 48	6 10 52	18 0 27
		SOUTH.			SOUTH.				
ARA	α	237 16 31	26 18 55	223 24 35	45 9 33	2 56 33	17 42 25	1 42 12	14 53 38
ARGO,									
Canopus.	α	1 77 20 24	76 4 30	85 0 52	52 35 30	not visible	not visible	not visible	5 40 3
γ	2	119 45 18	64 33 47	106 50 8	42 36 42	5 29 24	65 26 50	3 42 03	7 7 21
δ	3	141 21 10	67 15 0	117 2 9	48 21 25	not visible	not visible	not visible	7 48 9
ζ	3	110 55 38	58 28 20	103 18 12	35 44 27	12 21 39	51 41 54	3 19 8	6 53 13
η	4	98 23 56	45 9 0	97 49 45	21 34 13	26 31 53	60 24 4	4 36 54	6 31 19
ARIES,									
		NORTH.			NORTH.				
α	2	9 59 42	9 52 30	5 9 43	13 2 56	61 9 2	107 39 29	6 48 0	0 20 39
β	2	6 18 30	8 24 20	1 45 54	11 34 10	59 40 16	105 37 52	6 42 20	0 7 4
γ	3	5 31 26	7 5 0	2 10 34	8 42 30	56 48 36	101 44 11	6 31 36	0 8 42
δ	3	23 11 0	1 41 25	20 46 10	10 40 26	58 46 32	104 24 32	6 38 57	1 23 5
ζ	4	24 16 16	2 44 20	21 23 38	12 3 9	60 9 15	106 17 31	6 44 11	1 25 35
AURIGA,									
Capella	α	54 11 40	22 39 30	44 29 30	40 48 50	88 54 56	151 24 55	9 23 9	2 57 58
β	2	62 15 0	21 15 0	54 32 59	41 33 53	89 39 59	153 2 40	9 30 50	3 38 11
γ	2	54 54 45	5 10 0	51 7 21	24 12 38	72 18 44	123 25 57	7 35 10	3 24 29
		NORTH.			SOUTH.				
δ	4	62 15 1	30 35 50	50 53 11	50 33 40	81 20 14	180 0 0	12 0 0	3 23 33
		SOUTH.							
ϵ	4	51 10 51	20 42 0	41 51 4	38 4 20	86 10 26	145 56 30	8 58 36	2 47 24
ζ	4	50 57 24	17 57 40	42 40 42	35 24 24	83 30 30	141 6 47	8 38 30	2 50 43
η	4	51 47 4	18 2 40	43 34 2	35 43 42	83 49 48	141 40 35	8 40 46	2 54 16
θ	4	62 15 42	13 31 20	56 53 27	84 3 34	82 9 40	138 48 3	8 29 21	3 47 34
ι	4	48 58 42	10 13 10	43 17 31	27 26 54	75 33 0	128 15 49	7 51 6	2 53 10
κ	4.5	65 42 25	5 51 0	62 35 27	27 14 52	75 20 58	127 57 34	7 50 5	4 10 22

Names.	Magnitude.	Longitude.	Latitude.	Right Ascension.	Declination.	Meridian Altitude.	Azimuth.	Semi-Diurnal Arc.	Right Ascension in Time.
BOÖTES,									
Arcturus.....	α 1	177 10 0	NORTH. 31° 50' 0"	191 33 45	NORTH. 29° 50' 20"	SOUTH. 77° 56' 26"	131 56 57	H. M. S. 8 3 54	H. M. S. 12 46 15
	β 3.4	176 33 21	54 15 0	204 19 18	50 12 31	81 41 23	180 0 0	12 0 0	13 37 17
	γ 3	169 59 11	49 37 0	197 39 24	47 58 2	89 51 56	176 16 45	11 37 45	13 10 38
	δ 3	185 27 31	49 6 20	208 58 41	41 50 32	89 56 38	153 39 52	9 33 49	13 55 55
	ϵ 3	180 24 17	40 48 0	199 27 40	36 35 57	84 42 3	143 13 34	8 47 8	13 17 51
	ζ 3.4	185 21 36	28 1 50	196 45 7	23 23 40	71 29 46	122 14 18	7 31 21	13 7 0
	η 3.4	184 10 49	30 28 0	196 54 42	26 1 35	74 7 41	126 7 18	7 43 56	13 7 39
	τ 5	170 17 4	26 35 40	182 43 27	28 4 14	76 10 20	129 12 43	7 54 21	12 10 54
CAMELOPARDALIS,									
North Polar Star						NORTH.			
A.D. 13...H 31	5	91 47 55	64 0 0	109 2 41	87 34 38	44 19 16	180 0 0	12 0 0	7 16 11
CANCER	α 4	105 58 45	5 20 0	106 41 47	17 26 24	65 32 30	113 44 39	7 5 29	7 6 47
	β 4	96 36 3	11 30 0	96 35 26	11 3 29	59 9 35	104 55 58	6 40 28	6 26 22
Asellus Borealis	γ 4.5	99 52 49	3 0 0	101 1 17	26 19 13	74 25 19	126 33 38	7 45 23	6 44 5
Asellus Australis	δ 4	101 3 26	0 6 0	102 2 18	23 8 19	71 15 25	121 51 57	7 30 11	6 48 9
Præsepe.....	ϵ 6.7	99 44 0	1 0 0	100 41 35	24 21 24	72 27 30	123 38 39	7 35 51	6 42 46
	ω 6	89 43 53	4 14 0	89 41 44	28 2 10	76 8 16	129 9 33	7 54 10	5 58 47
CANIS MAJOR,									
Sirius.....	α 1	76 46 0	39 17 0	79 22 27	16 4 15	32 1 51	68 9 59	5 0 5	5 17 30
CANIS MINOR,									
Procyon.....	α 1.2	88 33 24	15 40 45	88 35 54	8 1 56	7 11	100 48 3	6 29 15	5 54 24
	FL. 12	5.6	90 2 5	8 24 23	90 2 7	14 17 53	62 23 59	109 22 40	6 52 52
CAPRICORNUS,									
	α 3	276 11 42	7 5 57	276 24 40	16 27 57	31 38 9	67 37 0	4 58 29	18 25 39
	β 3.4	276 23 2	4 45 25	276 43 17	18 47 50	29 18 16	64 20 54	4 48 53	18 26 53
	γ 4	294 7 5	2 26 2	296 31 36	23 55 16	24 10 50	56 59 32	4 26 11	19 46 6
	δ 3	295 52 16	2 47 44	298 28 54	23 56 47	24 9 19	56 57 18	4 25 37	19 53 56
	μ 5	298 9 3	0 34 6	300 25 35	21 19 11	26 46 55	19 14 21	4 38 1	20 1 42
CASSIOPEIA,									
	α 3	10 8 27	46 29 20	345 4 54	45 27 44	86 26 10	163 15 37	10 23 2	23 0 20
	ϵ 3	27 7 0	47 24 0	358 43 29	52 55 39	78 58 75	180 0 0	0 12 0	23 54 54
	δ 6	34 34 52	48 47 0	4 13 8	57 2 43	74 51 11	180 0 0	0 12 0	0 16 53
CENTAURUS . .	θ 2	194 40 14	21 52 10	184 10 52	21 52 10	22 16 52	54 11 8	4 17 5	12 16 43
CEPHEUS	α 3	345 9 54	68 52 20	307 10 23	54 47 1	77 6 53	180 0 0	12 0 0	20 28 42
CETUS	α 2.3	16 39 23	12 44 50	20 14 52	5 8 35	42 57 31	83 5 4	5 38 35	1 20 59
CORONA AUSTRALIS.....	α 5	256 24 0	15 3 0	253 15 44	37 57 32	10 8 34	34 16 19	3 2 19	16 53 3
CORONA BOREALIS									
Margarita ...	α 2	194 36 12	44 30 0	212 53 42	34 42 51	82 48 57	139 54 52	8 33 44	14 11 35
	β 4	191 26 59	46 12 40	211 31 23	37 17 2	85 23 8	144 28 21	8 52 20	14 6 6
	ϵ 4.5	201 25 57	46 16 20	219 2 23	34 3 52	82 9 58	138 48 33	8 29 33	14 36 10
	θ 4.5	191 45 2	48 43 0	213 21 1	39 20 55	87 27 1	148 24 37	9 26 14	13 24
	ι 5.6	201 19 20	49 20 50	220 41 41	36 49 46	84 55 52	143 38 33	8 48 51	14 42 47
CORVUS,									
	α 4.5	164 35 10	11 42 59	161 16 32	4 39 30	43 26 36	83 44 10	5 43 14	10 45 6
	β 2.3	169 42 42	17 59 30	163 21 31	12 23 17	35 42 49	73 14 55	5 14 32	10 53 26
	γ 3	163 4 43	14 27 40	158 50 48	6 37 26	41 28 40	81 5 5	5 36 5	10 35 23
CRATER.....	α 4	146 4 0	22 48 0	140 40 39	8 27 1	139 39 5	78 36 51	5 29 22	9 20 34
CYCNU.....	α 3	307 42 36	59 59 0	293 17 36	39 20 39	87 26 35	148 23 50	9 9 22	19 38 10
	β 3	273 36 32	49 12 15	272 36 44	25 31 59	73 38 5	108 42 49	7 41 31	18 10 27

Names.	Magnitude.	Longitude.	Latitude.	Right Ascension.	Declina- tion.	Meridian Altitude.	Azimuth.	Semi- Diurnal Arc.	Right Ascension in Time.
								H. M. S.	H. M. S.
DELPHIN.....	α 1	289 43 43	NORTH. 33° 9' 0"	286 42 44	NORTH. 10° 34' 45"	SOUTH. 58° 40' 51"	104 16 47	6 38 33	19 6 51
DRACO,									
	α	129 44 28	66 16 0	198 12 26	74 17 0	57 36 54	180 0 0	12 0 0	13 12 50
	β	224 16 59	75 31 0	251 56 28	54 43 10	77 10 54	180 0 0	12 0 0	16 47 46
	γ	240 18 37	75 11 0	257 55 45	52 43 18	79 0 36	180 0 0	12 0 0	20 48 3
	δ	349 39 29	82 50 0	286 18 43	64 5 20	67 48 34	180 0 0	12 0 0	19 5 15
	ϵ	108 33 52	61 36 30	158 41 12	80 38 52	51 15 2	180 0 0	12 0 0	10 34 45
	λ	102 38 49	57 2 0	128 40 54	79 1 31	52 52 23	180 0 0	12 0 0	8 34 44
EQUULEUS.....	α 4	295 27 37	20 17 40	292 51 38	1 28 9	46 37 57	88 1 34	5 54 44	19 31 27
ERIDANUS.....	α 2.3	26 11 41	SOUTH. 34 2 50	36 59 29	21 26 4	26 40 2	60 35 47	4 37 30	2 27 58
GEMINI									
Castor.....	α 3	82 43 32	NORTH. 9 52 0	81 25 47	33 21 8	81 27 14	137 36 53	8 24 47	5 25 43
Pollux.....	β 2	86 3 57	6 37 25	85 28 28	30 15 56	78 22 2	132 37 11	8 6 17	5 41 54
	γ 3	71 26 26	SOUTH. 6 59 42	70 51 53	15 28 19	63 34 25	95 54 12	6 57 31	4 43 28
	δ 3.4	80 51 31	0 25 56	80 3 52	22 57 45	71 3 51	121 36 36	7 29 22	5 20 15
	ϵ 3	72 16 37	NORTH. 1 49 0	70 29 34	24 19 55	72 26 1	123 36 39	7 35 44	4 41 58
	ζ 4	77 19 42	SOUTH. 2 17 10	76 26 17	20 49 3	68 55 9	118 31 12	7 19 47	5 5 45
Propous.....	η 4.5	65 46 39	1 8 50	64 12 19	19 28 51	67 34 57	116 37 5	7 14 1	4 16 49
	θ 5	73 27 31	NORTH. 10 46 40	70 26 15	33 21 15	81 27 21	137 37 5	8 24 47	4 41 45
	μ 3	67 38 12	SOUTH. 1 4 10	65 59 34	20 46 15	68 52 21	118 27 12	7 19 35	4 23 58
	ν 5	69 8 25	3 18 39	67 56 37	18 47 37	66 53 43	116 37 5	7 11 7	4 31 46
	ξ 4	73 33 17	10 20 10	73 25 50	12 25 2	260 31 8	108 9 46	6 45 34	4 53 43
HERCULES.....	α 3	228 29 12	NORTH. 37 29 42	236 18 23	18 34 16	67 0 22	115 19 58	7 10 11	15 45 14
HYDRA,									
	α 2	119 37 35	SOUTH. 22 28 50	117 11 25	1 33 41	46 32 25	87 54 8	5 54 24	7 48 46
	β 4	150 54 1	1 25 39	143 50 58	12 42 55	35 23 11	72 48 6	5 13 16	9 35 24
	γ 4.5	179 21 24	13 39 52	173 50 4	12 14 6	35 52 0	73 27 30	5 15 8	11 35 20
	π 4.5	190 51 50	13 20 0	184 30 1	16 33 7	31 32 59	67 29 48	4 58 8	12 18 0
HYDRUS,									
South Polar									
Star, A.D.13.	β 3	272 39 50	64 37 40	301 39 25	88 4 9	not visible	not visible	not visible	20 6 27
LEO,									
Regulus....	α 1	122 22 56	NORTH. 0 22 40	124 47 57	20 12 51	68 18 57	117 39 34	7 17 10	8 22 56
	β 2.3	143 58 17	12 4 0	150 45 55	25 0 8	73 6 14	124 35 57	7 38 56	10 3 4
	γ 2	121 55 46	8 40 10	126 27 33	28 22 46	76 28 52	129 41 7	7 55 58	8 25 50
	δ 3	133 38 9	14 11 0	140 53 1	30 25 43	78 31 49	132 52 38	8 7 13	9 23 32
	ϵ 3	113 2 30	9 33 10	116 47 39	31 6 59	79 13 5	133 58 13	8 11 10	7 47 11
LEPUS.....	α 3.4	53 43 6	SOUTH. 41 18 0	61 32 3	21 8 17	26 57 49	61 1 17	4 38 49	4 6 8
LIBRA.....	α 3	197 25 26	NORTH. 0 27 52	195 51 5	7 20 32	40 45 34	80 6 50	5 33 27	13 3 24
	β 2.3	201 42 41	8 38 8	203 16 56	0 32 50	47 33 16	89 15 53	5 58 2	13 33 8
LUPUS.....	α 3	205 51 17	SOUTH. 29 48 20	190 38 8	37 23 18	10 42 48	35 20 6	3 6 51	12 42 33
	γ 4	213 50 24	21 1 0	203 10 3	32 30 15	15 35 51	43 47 7	3 40 32	13 32 40
LYRA.....	α 1	257 38 33	NORTH. 0 0 0	262 36 39	38 36 56	86 43 2	146 58 40	8 56 54	17 30 27
OPHIUCHUS,									
	α 2	234 46 30	36 4 49	241 0 32	15 53 25	63 59 31	111 34 57	6 59 11	16 4 2
	β 3	237 40 39	28 10 0	241 36 12	7 37 36	55 43 42	100 14 50	6 27 36	16 6 25
	γ 4	238 58 18	26 22 20	242 21 3	5 37 44	53 48 50	97 34 20	6 20 18	16 9 24
	δ 3	214 38 14	17 28 10	218 10 41	3 15 45	51 21 51	94 23 6	6 11 44	14 32 43

Names.	Magnitude.	Longitude.	Latitude.	Right Ascension.	Declination.	Meridian Altitude.	Azimuth.	Semi-Diurnal Arc.	Right Ascension in Time.
OPHIUCHUS,			NORTH.		SOUTH.	SOUTH.		H. M. S.	H. M. S.
	3.4	221 33 51	11°37'50"	232 44 38	3°43' 5"	44°23' 1"	84 59 54	5 46 38	14 50 59
	2.3	230 18 15	7 27 40	229 51 3	10 49 30	37 16 36	75 23 6	5 20 29	15 19 24
			SOUTH.						
	3.4	233 43 56	1 35 10	230 52 8	20 26 52	27 39 14	62 0 28	4 41 50	15 23 29
			NORTH.						
	4	222 58 59	32 45 0	230 22 3	15 21 26	63 27 12	110 50 6	6 57 2	15 21 28
			SOUTH.						
	4	242 5 30	13 55 45	242 43 58	7 25 50	40 40 16	79 59 40	5 33 7	16 10 56
	5	221 57 52	0 40 35	219 41 12	14 56 50	33 9 16	69 43 30	5 4 34	14 38 45
ORION,			SOUTH.						
	1	61 5 29	16 16 52	62 17 10	3 46 30	51 54 36	95 4 31	6 13 35	4 9 9
			NORTH.						
	1	49 9 52	31 19 51	55 6 12	12 29 30	35 36 36	73 6 17	5 14 8	3 40 25
			SOUTH.						
	2	53 17 2	17 2 21	55 6 17	2 16 54	50 23 0	93 3 58	6 8 12	3 40 25
			NORTH.						
	2	54 41 57	23 47 0	57 58 41	3 57 38	44 8 28	84 40 32	5 45 25	3 51 55
	2.3	55 48 1	24 44 22	59 11 26	4 39 27	43 26 39	83 44 14	5 43 14	3 56 46
	3	57 1 12	25 31 47	60 26 56	5 10 52	42 55 14	83 1 54	5 41 20	4 1 48
The Belt. {			SOUTH.						
	3	58 44 10	33 18 40	63 37 49	12 27 20	35 38 46	73 9 22	5 14 17	4 14 31
			NORTH.						
	2	325 49 50	19 26 8	321 34 58	5 15 52	53 21 58	97 4 45	6 18 58	21 26 20
	2	331 42 48	31 8 55	322 27 8	18 5 38	66 11 44	114 39 41	7 8 11	21 29 49
	2	341 30 0	12 34 0	338 6 12	4 24 20	52 30 26	95 55 25	6 15 51	22 32 25
	2	346 39 27	25 48 0	337 22 8	18 21 31	66 27 37	115 2 1	7 9 17	22 29 29
	2.3	304 12 49	23 13 55	301 23 26	2 13 5	50 19 11	92 58 50	6 7 58	20 5 34
			NORTH.						
	2	325 49 50	19 26 8	321 34 58	5 15 52	53 21 58	97 4 45	6 18 58	21 26 20
PRÆGASUS,			NORTH.						
	2	331 42 48	31 8 55	322 27 8	18 5 38	66 11 44	114 39 41	7 8 11	21 29 49
	2	341 30 0	12 34 0	338 6 12	4 24 20	52 30 26	95 55 25	6 15 51	22 32 25
	2	346 39 27	25 48 0	337 22 8	18 21 31	66 27 37	115 2 1	7 9 17	22 29 29
	2.3	304 12 49	23 13 55	301 23 26	2 13 5	50 19 11	92 58 50	6 7 58	20 5 34
			NORTH.						
	2	325 49 50	19 26 8	321 34 58	5 15 52	53 21 58	97 4 45	6 18 58	21 26 20
	2	331 42 48	31 8 55	322 27 8	18 5 38	66 11 44	114 39 41	7 8 11	21 29 49
	2	341 30 0	12 34 0	338 6 12	4 24 20	52 30 26	95 55 25	6 15 51	22 32 25
	2	346 39 27	25 48 0	337 22 8	18 21 31	66 27 37	115 2 1	7 9 17	22 29 29
PERSEUS,			NORTH.						
	2	34 25 30	30 0 0	19 5 45	40 53 32	88 59 38	151 34 46	8 36 4	1 16 23
	2	28 30 42	22 17 0	17 13 13	31 39 8	79 45 14	134 49 50	8 14 9	1 8 53
			NORTH.						
	3	32 22 8	34 22 7	14 17 52	43 59 26	87 54 28	158 55 28	10 0 3	0 57 11
			SOUTH.						
	3	37 8 42	27 7 47	17 15 47	39 18 52	87 24 58	148 20 34	9 9 8	1 9 3
			NORTH.						
	3	1 42 38	9 8 10	5 15 40	7 40 26	40 25 40	79 39 55	5 32 14	0 21 3
			SOUTH.						
PISCES,			NORTH.						
	4	320 55 40	9 7 30	320 25 28	6 1 35	44 4 31	81 53 29	5 38 16	21 21 42
	4.5	323 45 19	7 19 30	323 40 23	6 50 5	54 56 11	97 17 46	6 24 42	21 34 42
	5	346 29 0	2 9 0	346 54 57	3 24 38	51 30 44	94 35 3	6 12 16	23 7 40
	4	349 52 2	1 2 40	350 17 29	3 5 49	45 1 17	85 50 16	5 48 52	23 21 10
			SOUTH.						
	4	352 12 35	0 17 0	352 58 15	3 23 5	44 43 1	85 27 2	5 47 50	23 31 53
			NORTH.						
	4	359 9 19	5 18 23	357 5 17	4 31 3	52 37 9	96 4 27	6 16 16	23 48 21
			SOUTH.						
PISCIS AUSTRALIS,			NORTH.						
	5	355 27 20	3 7 3	357 5 28	4 41 0	43 25 6	83 40 52	5 43 8	23 48 22
	6	359 51 0	8 0 0	3 17 53	7 51 17	40 14 49	79 25 13	5 31 34	0 3 12
	5	0 4 35	1 41 40	0 45 6	1 31 13	46 34 53	87 57 31	5 54 33	0 3 0
			NORTH.						
	6	359 15 10	1 53 0	358 33 31	1 25 27	49 31 33	91 54 49	6 5 7	23 54 14
	6	359 32 34	9 21 5	355 47 46	8 22 19	56 8 25	101 16 49	6 30 21	23 43 11
	5	0 26 12	23 0 35	4 40 6	22 26 40	70 32 46	120 51 32	7 27 1	23 38 40
			SOUTH.						
	1	306 5 39	21 9 28	315 14 10	39 18 15	8 47 51	31 40 40	3 9 2	21 0 57
SAGITTA,			NORTH.						
	4	273 25 33	39 1 0	272 45 26	15 20 43	63 26 49	110 49 36	6 57 1	18 9 2
	5	273 33 22	38 26 38	272 52 43	14 45 32	62 51 38	110 0 52	6 54 41	18 11 31
	4.5	279 23 25	39 24 40	277 32 1	15 57 15	64 3 21	111 40 17	6 59 27	18 30 8
			SOUTH.						
	4.5	258 58 17	18 7 55	255 59 45	41 17 46	6 48 20	27 32 47	3 28 2	17 3 59
	4	243 36 6	6 43 0	240 5 15	27 41 32	20 24 34	51 21 56	4 7 38	16 0 21
			NORTH.						
	4	273 25 33	39 1 0	272 45 26	15 20 43	63 26 49	110 49 36	6 57 1	18 9 2
	5	273 33 22	38 26 38	272 52 43	14 45 32	62 51 38	110 0 52	6 54 41	18 11 31
SAGITTARIUS,			NORTH.						
	4.5	279 23 25	39 24 40	277 32 1	15 57 15	64 3 21	111 40 17	6 59 27	18 30 8
			SOUTH.						
	4.5	258 58 17	18 7 55	255 59 45	41 17 46	6 48 20	27 32 47	3 28 2	17 3 59
	4	243 36 6	6 43 0	240 5 15	27 41 32	20 24 34	51 21 56	4 7 38	16 0 21
			NORTH.						
	4	273 25 33	39 1 0	272 45 26	15 20 43	63 26 49	110 49 36	6 57 1	18 9 2
	5	273 33 22	38 26 38	272 52 43	14 45 32	62 51 38	110 0 52	6 54 41	18 11 31
	4.5	279 23 25	39 24 40	277 32 1	15 57 15	64 3 21	111 40 17	6 59 27	18 30 8
			SOUTH.						

Names.	Magnitude.	Longitude.	Latitude.	Right Ascension.	Declination.	Meridian Altitude.	Azimuth.	Semi-Diurnal Arc.	Right Ascension in Time.
SAGITTARIUS,									
w	5	268° 10' 23"	SOUTH. 5° 11' 0"	267° 55' 20"	SOUTH. 28° 52' 23"	SOUTH. 19° 13' 43"	49° 33' 14"	H. M. S. 4 1 24	H. M. S. 17 51 41
2 g	6	270 47 31	5 22 0	270 49 46	18 4 7	29 51 59	65 8 24	4 51 14	18 3 19
SCORPIO,									
Antares.....	α	1 222 6 0	4 23 0	218 9 37	19 47 55	28 18 11	62 55 48	4 44 38	14 32 38
	η	4 233 5 0	19 50 0	224 20 39	37 48 32	10 17 34	34 33 12	3 3 31	14 57 23
	θ	5 237 56 18	19 24 0	230 4 46	38 43 14	9 22 52	32 49 10	2 56 0	15 20 19
	λ	3 236 55 31	13 32 0	230 51 17	32 48 18	15 17 48	43 17 28	3 38 40	15 23 25
			NORTH.						
	ξ	4 213 38 40	9 24 30	214 35 1	4 1 3	44 5 3	84 35 46	5 45 33	14 18 20
SERPENS	α	2.3 204 23 50	25 41 46	212 7 7	14 19 23	62 25 29	109 24 44	6 52 58	14 8 28
	β	3.4 202 26 10	34 31 23	214 6 29	23 6 39	71 12 45	127 49 32	7 30 3	14 16 26
TAURUS,									
Palilicium, or } α	1	42 7 28	SOUTH. 5 48 0	41 26 56	10 7 21	58 13 27	103 39 25	6 36 52	2 45 48
The Bull's Eye } β	2	54 54 45	NORTH. 5 10 0	51 7 21	24 12 38	72 18 44	123 25 57	7 35 10	3 24 29
	γ	3.4 67 7 21	SOUTH. 2 26 52	65 41 28	19 20 43	67 26 49	116 25 34	7 13 26	4 22 46
			NORTH.						
Halcyone ... η	3	32 19 50	3 56 0	28 40 9	16 6 3	64 12 9	111 52 31	7 0 2	1 54 41
TRIANGULUM,									
	α	3.4 9 12 38	16 42 43	1 30 11	18 57 40	67 3 46	115 52 59	7 11 49	0 6 1
	β	4 14 41 47	20 28 13	4 31 12	24 33 55	72 40 1	123 57 15	7 36 51	0 18 5
	γ	4 15 51 42	18 49 58	6 42 30	23 33 4	71 39 10	122 28 1	7 32 5	0 26 50
URNA AQUARI,									
	γ	3.4 309 2 56	8 19 0	309 17 39	10 9 53	37 56 11	76 17 2	5 22 58	20 37 10
Situla α	5	311 46 16	4 12 20	313 4 36	13 24 27	34 41 39	71 50 57	5 10 36	20 52 18
URSA MAJOR or									
HELCIE,	α	1.2 107 30 53	49 29 40	126 46 54	70 56 43	60 57 11	180 0	0 12 0	0 8 27 8
	β	2 111 44 52	44 57 0	129 30 53	65 39 53	66 14 1	180 0	0 12 0	0 8 38 4
	γ	2 122 46 54	46 59 50	147 58 8	64 10 37	67 43 17	180 0	0 12 0	0 9 51 53
Septentriones } δ	2.3	123 21 53	51 30 26	154 45 59	67 45 53	64 8 1	180 0	0 12 0	0 10 19 4
	ε	3 131 12 37	54 13 0	168 45 0	66 52 21	65 1 33	180 0	0 12 0	0 11 15 0
	ζ	3 137 59 11	56 26 0	179 19 3	65 44 36	66 9 18	180 0	0 12 0	0 11 57 16
	η	3 149 13 28	54 22 0	186 8 3	59 46 20	72 7 34	180 0	0 12 0	0 12 24 32
	θ	3 99 38 6	34 42 0	105 0 26	57 53 54	74 0 0	180 0	0 12 0	0 7 0 2
	κ	4.5 96 15 59	28 47 39	98 59 59	52 18 4	79 35 50	180 0	0 12 0	0 6 36 0
	τ	5 89 54 12	44 21 30	89 48 53	68 5 47	63 48 7	180 0	0 12 0	0 5 59 16
17 H		99 57 33	20 44 35	102 53 4	44 0 8	87 53 46	158 57 21	10 12	6 51 32
66 H		132 0 0	55 8 0	171 12 40	67 15 41	64 38 13	180 0	0 12 0	0 11 24 51
24 d		88 39 33	51 3 25	86 47 42	74 44 47	57 9 7	180 0	0 12 0	0 5 47 11
81		139 26 35	56 40 35	181 12 55	65 19 28	66 34 26	180 0	0 12 0	0 12 4 52
URSA MINOR or									
CYNOSURA,									
N. Polar Star, } α	4	60 54 5	65 51 27	348 43 17	78 17 49	53 36 5	180 0	0 12 0	0 23 14 53
A.D. 1800. } β	4	89 36 8	74 55 10	270 41 28	81 22 33	50 31 21	180 0	0 12 0	0 18 2 46
	γ	5 92 58	4 77 31	40 266 43	5 78 44	1 53 9	53 180 0	0 12 0	0 17 46 52
VIRGO,									
Spica..... α	1	176 10 51	SOUTH. 2 2 10	175 50 6	SOUTH. 0 19 9	SOUTH. 47 46 57	89 34 20	5 58 1	11 43 20
			NORTH.		NORTH.				
[Porrina?] β	3.4	149 27 24	0 37 0	151 50 31	12 21 57	60 28 3	106 43 15	6 45 23	10 7 22
[Postverta?] γ	4	162 29 25	2 51 0	165 4 30	9 31 51	57 37 57	102 51 11	6 34 39	11 0 18
	δ	3.4 163 49 1	8 39 55	168 35 2	14 24 7	62 30 13	109 31 16	6 53 17	11 14 20
Vindemiator ε	3.4	161 56 47	16 20 0	170 5 58	22 9 6	70 15 12	120 26 10	7 25 42	11 20 24
	κ	6 186 49 52	3 0 5187	27 30	0 0 30	48 6 36	90 0 40	6 1 48	12 29 50
	λ	4 189 17 21	0 35 33	188 45 5	SOUTH. 3 10 35	44 55 31	85 43 51	5 48 35	12 35 0
					NORTH.				
	μ	4.5 192 27 7	9 47 52	195 17 15	4 1 39	52 8 45	95 24 58	6 14 29	13 1 9
	ν	4.5 146 29 41	4 33 20	147 11 40	8 32 23	39 33 43	78 29 32	5 29 2	9 48 47

USE OF THE TABLES.

In the preceding Tables, the Longitude and Right Ascension of the Sun are given for the Noon of each day. The place of the Sun for any other hour of the day at Rome, will be found by this rule: 24 hours are to the given hour, as the difference between the Sun's place at the noon which precedes the given hour, and the Sun's place at the subsequent noon, is to a fourth term; which, being added to the place of the Sun for the first noon, will give its place for the hour proposed.

The Sun's distance from the Equinox is the complement of the Right Ascension of the Sun.

The principal use of the Sun's distance from the Equinox consists in finding the time when a Star passed the Meridian. Let it be sought at what hour the star α of the constellation Cancer passed the Meridian at Rome on the III of the Nones of January A.V.C. DCCLXV, that is January 3, A.D. XIII. The Right Ascension of the star at that epocha, reduced into time, was 7 hours 6 minutes 47 seconds: by adding this to the Sun's distance from the Equinox on the noon of the preceding day, which was 5 hours 19 minutes 58 seconds, we shall have 12 hours 26 minutes 45 seconds, for the time nearly of the star's passage. The time thus ascertained will be rectified by deducting a proportionate time for the Sun's movement since the preceding noon, say 2 minutes 17 seconds, which will give January 2nd, 12 hours 24 minutes 28 seconds, as the true astronomical time of the Star's passing the Meridian at Rome, or 24 minutes 28 seconds civil time, on the morning of the given day, January 3, A. D. XIII. The time of the Star's rising will be found by deducting the semi-diurnal arc of the star, reduced into time, from the time of its meridian passage; the time of the Star's setting may be found by adding the same, as the following example will shew:—

	H. M. S.
Right Ascension of the star α of Cancer	7 6 47
Sun's distance from the vernal equinox at noon, January 2	5 19 58
	<hr/>
	12 26 45
Movement of the Sun in 12H 26M 45s interval of time	0 2 17
	<hr/>
The star passed the meridian on January 2, astronomical time	12 24 28
Deduct.....	12 0 0
	<hr/>
The star passed the meridian on the morning of Jan. 3, civil time	0 24 28
	<hr/>
	12 24 28
Deduct semi-diurnal arc of the star.....	7 5 29
	<hr/>
The star rose in the evening of January 2, civil time	5 18 59
	<hr/>
	12 24 28
Add semi-diurnal arc of the star.	7 5 29
	<hr/>
The star set January 2, astronomical time	19 29 57
	12 0 0
	<hr/>
The star α of Cancer set, in the morning of January 3, civil time	7 29 57
	<hr/>
The Sun rose, January 3, civil time	7 30 57

FESTIVALS & PHENOMENA.

FESTIVALS AND PHENOMENA.

A. V. C. DCCLXV. A. D. XIII.

JANUARY.

KALENDS OF JANUARY.—January 1.

The Feasts of JANUS, JUNO, JUPITER, and ESCULAPIUS, in the Island of the Tiber.

At the midnight when the twelfth year of the Christian era ended, and the thirteenth year began, the Sun had $277^{\circ} 39' 25''$ of Longitude, and $278^{\circ} 21' 18''$ of Right Ascension, with $23^{\circ} 28' 50''$ of South Declination; and the centre of its disc occupied a point which was distant $4^{\circ} 55' 29''$ from the star β of the constellation Capricorn, $16^{\circ} 38' 7''$ from the star γ of the same constellation, and $20^{\circ} 0' 43''$ from the star β of the constellation Aquarius. In applying these distances to the celestial globes of the year 1800, the Sun's place will be found $0^{\circ} 5' 56''$ south of the ecliptic line, the obliquity of the ecliptic having been diminished $0^{\circ} 14' 18''$ in the course of seventeen hundred and eighty-eight years.

The visible Hemisphere, as it appeared at Rome at that moment of time, may be exhibited by making vertical a point of the celestial globe which is distant $15^{\circ} 34' 28''$ from the star Pollux, $16^{\circ} 32' 40''$ from the star θ of the constellation Ursa Major, $10^{\circ} 24' 43''$ from the star α of the same constellation, $32^{\circ} 49' 45''$ from the star δ of the constellation Auriga, $26^{\circ} 28' 54''$ from the star γ of the constellation Leo, and $89^{\circ} 19' 37''$ from the star α of the constellation Virgo.

The vertical point of the Hemisphere at the moment stated had $98^{\circ} 21' 18''$ of Right Ascension, and $48^{\circ} 6' 6''$ of North Polar distance; and the star α of the constellation Ursa Major having then $98^{\circ} 59' 59''$ of Right Ascension, and $37^{\circ} 41' 56''$ of North Polar distance, that star would be distant in space only $0^{\circ} 23' 39''$ east of the meridian line drawn from the specified vertical point to the North Pole of that Epoch. In like manner, the star ξ of the constellation Argo would be distant in space $0^{\circ} 29' 20''$ west of the same meridian line, when prolonged also to the South Pole of that Epoch; the star ξ of Argo having then $68^{\circ} 25' 47''$ of South Polar distance, and $97^{\circ} 49' 45''$ of Right Ascension. The star ξ of Argo, therefore, passed the meridian 2 minutes 6 seconds in time, before the year XII ended, with $26^{\circ} 31' 53''$ of South Altitude, and the star α of Ursa Major passed the meridian 2 minutes 35 seconds in time, with $79^{\circ} 35' 50''$ of North Altitude, after the year XIII began.

III. NONES JANUARY.—January 3.

The star α in the southern claw of the constellation Cancer, sets ENE at 7H 29M 57s in the morning, the Sun rising 1 minute afterwards, and the star α of the Altar having risen 1 hour 3 minutes 35 seconds before.

Just before the setting of the star α of Cancer, and the rising of the Sun, the star α of the Northern Crown, Margarita, or the Pearl, passes the meridian (at 7H 28M 0s) with $82^{\circ} 48' 57''$ of South Meridian Altitude.

NONES JANUARY.—January 5.

The shoulder of the Vulture bearing the Lyre, having R. A. $17^{\text{h}} 13^{\text{m}} 55^{\text{s}}$, and N. D. $45^{\circ} 27' 40''$, rises NNE immediately after the midnight of January 4.

The star Lyra rises NE by N, at $1^{\text{h}} 44^{\text{m}} 42^{\text{s}}$ of the morning; and at sunrise has $54^{\circ} 25' 18''$ of Altitude, with $100^{\circ} 36' 30''$ of Azimuth, bearing East by North.

V. IDES JANUARY.—January 9.

The AGONALIA, or AGNALIA, from the AGNAI EORTAI, or Expiatory Festivals of the Greeks.

The primitive derivation of this Festival is from the Braminical Festival of the Homam, called Deva-yagna, the Divine Sacrifice, or Sacrifice of Fire; Yagna signifying a Sacrifice in Sanscrit, and being itself derived from the Sanscrit word Aghni, Fire, from which came the Latin word Ignis, Fire. Aghnay is the Sanscrit name for the Wife of the God of Fire, and the Greek name Agnes will be synonymous with the Latin Vesta. The whole originates in the idea of the cleansing power of fire, to fire being to purify. The word Agone used by the Roman Minister might be an invocation of the God of Fire, or a declaration that he was about to make a fire-sacrifice.

The star ϵ of the constellation Cancer, called Præsepe, or the Bee-Hive, rises $35^{\text{m}} 40^{\text{s}}$ before sun-set, and sets $15^{\text{m}} 56^{\text{s}}$ before sun-rise. The star δ of Cancer, Asellus Australis, or the Southern Ass, rises $23^{\text{m}} 37^{\text{s}}$ before sun-set, and sets $16^{\text{m}} 13^{\text{s}}$ before sun-rise. The star α of the constellation of the Dolphin rises E by N, at $5^{\text{h}} 17^{\text{m}} 33^{\text{s}}$ of the morning, $2^{\text{h}} 10^{\text{m}} 37^{\text{s}}$ before sun-rise.

IV. IDES JANUARY.—January 10.

MID-WINTER.

III. IDES JANUARY.—January 11.

The CARMENTALIA.—The star γ of the Ship Argo rises ESE at $8^{\text{h}} 4^{\text{m}} 25^{\text{s}}$ P.M., Arcturus rises NE at $9^{\text{h}} 21^{\text{m}} 21^{\text{s}}$ P.M., and the star α of the constellation Virgo, Spica, rises in the east, at $10^{\text{h}} 24^{\text{m}} 28^{\text{s}}$ P.M.; the star γ of the ship Argo is on the meridian at $11^{\text{h}} 45^{\text{m}} 45^{\text{s}}$ P.M.; the star α of Hercules rises ENE at $1^{\text{h}} 19^{\text{m}} 57^{\text{s}}$ of the morning; the star α of Ophiuchus rises ENE at $1^{\text{h}} 45^{\text{m}} 46^{\text{s}}$ of the morning, and sets at $3^{\text{h}} 42^{\text{m}} 47^{\text{s}}$ of the evening; and the star α of the Altar rises SSE at $5^{\text{h}} 50^{\text{m}} 56^{\text{s}}$ of the morning. The Sun rises at $7^{\text{h}} 26^{\text{m}} 59^{\text{s}}$, and sets at $4^{\text{h}} 33^{\text{m}} 1^{\text{s}}$.

The derivation of the names of the Sibyl is as follows: Sibyl comes from Siboleth, Hebrew for an Ear of Corn; Carmenta is the Enchantress, the Charmer, the Songstress, the Sangerinn or Singing Woman, also the Gleaner, from Sange, the German for a parched ear of corn; in English, a Songaler or Songler, signifying also a gleaner, for under the sanction of the harvest-song they glean the parched or singed ears of corn. The four stars, α of Virgo, Spica, (Carmenta,) β and γ of Virgo, (Porrima and Postverta,) and α of Bootes, Arcturus, (Evander,) after their diurnal voyage from Arcadia, set or settled to the view of the inhabitants of Latium, in the Tuscan Sea, near the mouth of the Tiber; so that the commemorated tradition was not only an ancient story, but was, both before and during the time of Ovid, as it still is, an absolute fact of daily occurrence, and of daily observation.

The whole story of the Sibyl Carmenta, and of her Son Evander, is an allegory founded on the rising and setting of the constellations Virgo and Bootes, the two constellations which have for more than 4000 years been contiguous to the autumnal equinoctial point in the sky. About 280 years before the commencement of the Christian era, the Sun was in conjunction with the star Spica (the Ear of Corn) at the Autumnal Equinox. The Ship which brought Carmenta

and the Arcadian Evander, (Virgo and Bootes,) is the constellation Argo; Hercules is the constellation of that name; Cacus, or the Bad Man, is the constellation Ophiuchus, (Serpentarius, or the Serpent-holder,) in connexion with the malignant constellation Scorpio, who is driven into the lower Hemisphere, whilst Hercules, who, by his diurnal motion, erects or raises the Altar, keeps possession of the sky. The eastern corner of the constellation of the Altar has the same Longitude as the eastern foot (the last footsteps) of Hercules. There was a relation between the Altar and the Ox, in the Bull and the Altar being Parantellons, or Constellations indicating each other by their opposition; this circumstance, and the story of Hercules and his Oxen, seem to have been alluded to in the Altar being placed in the Ox Market.

XVIII. KAL. FEBRUARY.—January 15.

The Second CARMENTALIA; also the Feasts of PORRIMA, and of POSTVERTA. The star β (Porrina, or the farthest off from Spica) of the constellation Virgo, rises E by N at 7H 44M 17s in the evening, and the star γ of the same constellation (Postverta, or the star rising after the head of Virgo) rises E NE at 8H 48M 57s in the evening; Arcturus (Evander) rises at 9H 5M 39s, and the star α of the constellation Virgo, Spica, (Carmenta,) rises at 10H 8M 37s.

XVII. KAL. FEBRUARY.—January 16.

Temple dedicated to CONCORD, near the Temple of JUNO MONETA.

XV. KAL. FEBRUARY.—January 18.

The Sun leaves the constellation Capricorn, and comes into conjunction with star β of Aquarius, at 1H 26M 39s P.M.

IX. KAL. FEBRUARY.—January 24.

The star Lyra sets at 6H 11M 30s in the evening, 1H 28M 1s after the Sun.

VIII. KAL. FEBRUARY.—January 25.

The SEMENTINE FEASTS.

The star Regulus, or the Lion's Heart, sets NE by E at 7H 22M 2s in the morning, 6M 30s before sun-rise.

VI. KAL. FEBRUARY.—January 27.

Temples dedicated to CASTOR and POLLUX, near the POOL of JUTURNA, the achronic setting of the constellation Gemini being chosen for the day of Dedication.

The star Castor sets 1H 49M 17s, and Pollux 2H 11M 34s before sun-rise.

III. KAL. FEBRUARY.—January 30.

The PACALIA, or Sacrifices to PEACE.

FEBRUARY.

KALENDS OF FEBRUARY.—February 1.

Sacrifices to JUNO SOSPITA, or the PROPITIOUS; LUCARIAN sacrifices in the Asylum, situated near the junction of the Tiber with the Anio; Sacrifices to Vesta, to Jupiter Tonans, and to Jupiter Capitolinus.

IV. NONES FEBRUARY.—February 2.

The star Lyra sets NW by N, at 5H 35M 29s, and the star β (Deneb) in

the Lion's Tail, rises NE by E, at 5H 32M 16s in the evening, the Sun having set 39M 17s before.

III. NONES FEBRUARY.—February 3.

The star α of the Dolphin sets W by N, at 4H 49M 30s of the evening, 4M 38s before sun-set.

NONES FEBRUARY.—February 5.

The title of Father of his Country bestowed on Augustus.

The star θ (Ancha) of Aquarius rises ESE at 6M 23s past 6 of the morning, 57M 10s before sun-rise.

V. IDES FEBRUARY.—February 9.

Spring begins, being 43 days, or one lunation and a half prior to the Vernal Equinox.

III. IDES FEBRUARY.—February 11.

The Sun is in conjunction with the star ϕ of the constellation Aquarius.

The star π in the Eastern foot of Bootes rises NE by E, at 7H 56M 1s of the evening, 2H 52M 15s after sun-set.

IDES FEBRUARY.—February 13.

Sacrifices to FAUNUS, in the Island of the Tiber. Death of the Fabii.

The star α (Alhagus) of Ophiuchus rises ENE at 32M 36s before mid-night, and is on the meridian at 6H 26M 35s of the morning, (27M 8s before sun-rise,) the star α of the Altar having passed the meridian, with $2^{\circ} 56' 33''$ of South Altitude, 1H 8M 35s previous.

XVI. KAL. MARCH.—February 14.

The star α (Alkes) of the Cup, rises E by S at 11M 48s past 6, the star β of the Crow ESE at 59M 30s past 7, and the star π of the Hydra ESE at 40M 28s past 9 of the evening; the Hydra is then seen at full length. The star called the Hydra's Heart is on the meridian at 9M 22s past 10 in the evening.

XV. KAL. MARCH.—February 15.

The LUPERCALIA.

The star α of the Wolf rises SE by S at 7M 34s before midnight, and sets SW by S at 45M 1s before sun-rise. The Sun is in conjunction with the star γ of the constellation Pisces. The Story, related by Ovid, of Hercules, Faunus, and the Mæonian Omphale, is a mythological allegory, referring to the rising and setting of the constellations Virgo, Hercules, and Ophiuchus. Ophiuchus appears to steal after Virgo and Hercules into the vault of the evening sky, and at the dawn of day appears to be driven from the sky by Hercules, who retains his superior place of rest.

XIV. KAL. MARCH.—February 16.

The Sun has entered the constellation Pisces, and is in conjunction with the cluster of small stars marked 11, 12, 13 and 14 of that constellation.

XIII. KAL. MARCH.—February 17.

The QUIRINAL Feast; the FEAST OF FOOLS; and the FORNACALIA.

The star α (Markab) of the Horse Pegasus, rises E by N at 43M 36s before 6 in the morning, 1H 32M 9s before sun-rise, and sets 42M 53s after sun-set.

The Quirinal Feasts (the Equirinal, Equinal or Horse Festival) were in honour of the constellation Pegasus. Quirinus was in reality Mercurius, the Genius of the Horse, Marc being the old German, as well as the Celtic, for a horse. Quirinus, or Romulus, is therefore Mercury, the God of illusion or Madness. MARGA being the Greek for fury and madness, and MARGOS signifying foolish. The character of Quirinus is full of trick, and he was confessedly a King of Thieves and Robbers. But Quirinus seems, in fact, to be the Tuscan version of the Tenth and Last Braminical Avatar of Vishnu, the Water God, in the form of a King, who conducts the winged White Horse Calighi; that is, Aquarius leading Pegasus. In the Hindoo pictures, the Horse and the King who leads him are represented as dressed out in striped (trabeated) clothing, the peculiar dress of Quirinus; and the Braminical story of the Ascent of the God incarnated in the King, in a chariot drawn by celestial horses, in the midst of darkness and thunder, agrees perfectly with Ovid's description of the Ascent of Romulus in the chariot of Mars.

The Roman year was originally divided into ten portions, each of which would furnish an Avatar, or form of Incarnation for the God Vishnu, according to the doctrine of the Bramins. The month of February was the last month of the Old Roman Year, and at 1h 23m 35s of the morning of the 16th of February of the Julian Calendar, the Sun was exactly 36 degrees in space, or the tenth fraction of the Ecliptic distant from the Vernal Equinoxial point, where the Old Year ended, forming One and that the Last Avatar of the God Vishnu. Old as the story of Quirinus is, this distinct explanation of its true meaning has never before been given. The Roman and the Hindoo Systems had both one origin, Sabæism, or the worship of the Stars.

The Feast of Fools and the Fornacalia.—The star γ in the Urn of Aquarius rises E by S at 5h 24m 16s in the morning, 1h 24m 17s before sun-rise; the star \times (SITULA,) in the mouth of the Urn, rises ESE at 5h 51m 46s in the morning, 56m 47s before sun-rise. The name of the star SITULA comes from Siton, the Greek for baked wheat-bread; the Latin derivation from Sitis, thirst, or Siccus, dry, has a primitive connexion with Sitos, dried wheat. The star Situla was the Star of Dryness, and appropriate to the Furnace or Oven represented by the Urn or Globe of Aquarius. The Greek word for a Vault, an Oven or Furnace, was THOLOS, and THOLOEIN signified to disturb or darken, particularly the mind. An oven is proverbially dark. The Furnace, Oven, or Tholos was probably the Urn, Calpe, or Globe of Aquarius, contiguous to the head of Pegasus; and the Feast of the Tholeroi, or darkened in mind, was held on the Heliac rising of the Tholos, or Urn of Aquarius, from which the Doles or Lots of Mankind were supposed to be drawn; that Urn containing all the Fortune of the succeeding year. Men's minds are dark or blind to fortune, and ignorant of futurity. It was in allusion to the Urn of Aquarius that the Roman Soothsayers affected to tell fortunes by libations, or the pouring of water out of one vessel into another. The Persian name for the Urn of Aquarius is Dúl, the ancient Indian or Pelhvi name for it was Dol; Dolium is the Latin for a cask or bucket. In English dull signifies dark. In Anglo-Saxon, Dwola signifies Error, and Dwolung Folly. The Chinese have a festival on the 30th January, in honour of the Ascending of the God of the Furnace, calling the day the Thanking of the Furnace, the Heliac setting, of the Urn of Aquarius, occurring at Pekin, about that season, at the epocha of the arrangement of the Chinese Calendar.

XII. KAL. MARCH.—February 18.

The FERALIA, or Banquets of the Dead; the Feast of the MUTE GODDESS.

The Mute Goddess, with her children the Lares, was the Dea Syria—that is, the Southern Fish, of which the chief star is Fomalhaut, or the Mouth of the Fish, with her offspring, the constellation Pisces. The roasting of the Pilchard's head (Mæna, or the Fish of Menes) is an allusion to the conjunction of the Sun

with the Western Fish of the constellation Pisces; the star β of Pisces, which is in the mouth of that Fish, rising 35M 52s before sun-rise, and setting 7M 36s before sun-set.—Fishes are proverbially mute.

XI. KAL. MARCH.—February 19.

The CHARISTIA, or Feast of Kindred.

X. KAL. MARCH.—February 20.

The TERMINALIA. The star γ of the Urn of Aquarius rises at 5H 12M 40s of the morning, 1H 31M 55s before the Sun. This Heliac rising of the Calpe or Globe of Aquarius marked the termination of the Old Roman Year, and a dark vaulted Temple was appropriated to the God Terminus. One of these vaulted Temples was to be seen not long ago at Dunipace, near Falkirk, in Scotland, but has since been destroyed by a barbarian landowner in his rural economy: that temple was close to the termination of the Wall of Antoninus, which bounded on the North the Roman Territory in Britain, and had remained for ages a noble monument of the freedom of Caledonia from the Roman dominion, although assailed by their best generals, and their finest armies. The contending parties were brought face to face, with no room for retreat to the smaller number, who stood alone against the Roman World. It was the more remarkable as a voluntary trophy erected by the vanquished to the valour of their opponents.

The Sun is in conjunction with the small star η of the constellation Pisces.

VI. KAL. MARCH.—February 24.

The REGIFUGIUM, or Flight of the Tarquins.

The place of the Bissextile, the Intercalary Day.

V. KAL. MARCH.—February 25.

The coming of the Swallows. The star β of the constellation PISCES, in the eye of the Western Fish, rises at 5H 22M 34s of the morning, before sun-rise 1H 16M 39s. In allusion to its Heliac rising at this epocha, the Western Fish was called the Chelidon,—the Swallow or Flying Fish. Perhaps the popular superstition of Swallows rising from the Water of Rivers had its origin in the old mythological story of the Goddess Dione and the two Fishes of the River Euphrates.

III. KAL. MARCH.—February 27.

The EQUIRIA in the Campus Martius.

The star γ (Algenib) of the constellation Pegasus rises E by N at 5H 49M 0s of the morning, 46M 24s before sun-rise, and sets 53M 40s after sun-set.

II. or PRID. KAL. MARCH.—February 28.

The Tarquins vanquished.

MARCH.

MARS and ILIA. This story, by which Ovid introduces his account of the Festivals and Celestial Phenomena of the Month of March, has reference to the conjunction of the Sun with the constellations Virgo and Bootes, and to the subsequent heliac rising of the constellation Gemini, after an interval of ten months, when the Sun was traversing the constellation Cancer. The Crow, the Cup or Urn of Ilia, the Altar and the Wolf, are all in the vicinity of Virgo. The Solstitial Colure was traversing the constellation of Sagitta, the Javelin or Spear, during the whole of the accredited period of the Pagan

History of Rome; which constellation was therefore always on the Meridian at the Noon of the Mid-Winter, and at the Midnight of the Mid-Summer Day. This explains the story of the Javelin thrown by Romulus, and of the worship of Mars under the form of a Spear. On the noon of December 31, A.D. XII, the star γ of Sagitta passed the Meridian 46 seconds before the Sun. The star α of Sagitta rose at 0h 37m 40s of the morning of March 1.

KALENDS OF MARCH.—March 1.

The MATRONALIA.—Sacrifices to MARS and to JUNO LUCINA.

The ANCVLIA, or the FEAST OF SHIELDS.

The MATRONALIA had reference to a festival which was held on the 18th of the month of August, in commemoration of the supposed abduction or forcible carrying off of the Sabine Women, by Romulus and his soldiers, known as the Rape of the Sabines, but were more especially instituted in commemoration of the restoration of peace and concord, by the re-appearance and the intervention of the Sabine Women between the hostile armies.

There were three constellations depicted in the celestial sphere as women, Virgo, Cassiopeia, and Andromeda; and these might well therefore be considered as the Women of Sabaoth, or the Women of the Heavenly Host, the Sabæan or Sabine Women. During the spring and in the early part of the summer, these constellations were all three entirely visible simultaneously in the sky at some one period of each night. But about the middle of the summer season, the Sun approaching the constellation Virgo, the stars of the head and shoulders of that constellation were hid by the Sun's rays, that is to say, set Heliacally, constituting the commencement of the Rape of the Sabine Women. The Sun making still further progress, the three constellations were only partially visible for a period of nearly seven months. In the seventh month, through the Sun's continued movement, the three constellations were restored to complete view, a conjoint Heliac Rising, which constituted the Restoration of the Sabine Women, now become Roman Matrons. The story of the Rape of the Sabines is given by Dionysius of Halicarnassus, by Livy, and by Varro, and their account is adopted by Ovid, and by Plutarch. In explanation of certain particulars given by these authors, it has before been stated that Quirinus or Romulus was in reality the constellation Pegasus; which constellation, consisting of four chief stars, is placed in such a position as to form a Quadrilateral figure, and may be considered as the original and noted ROMA QUADRATA. The lesser Horse, called EQUULEUS, will stand for REMUS, or ROMUS, as he was called by the Greeks, who was said to be killed, that is rendered obscure, by his more illustrious brother, or according to a different version, by CELER, (the SWIFT,) another name for the Horse Pegasus. The Roman Knights, or Equestrian order, were called Celeres. Both the names Romulus and Remus have their etymology in the Greek words ROMBOS and REMBOS, that which whirls and wanders about, applicable to the Sun as well as to the constellation.

The convocation of the Latin people, by Quirinus or Romulus, the Equestrian Wanderer, was said to have been for the holding of Equestrian Games on the discovery of a long-concealed Altar, and the signal for the carrying off of the women was given by Romulus rising from his seat in the assembly. The Marriage-cry of the Romans, TALASIU! originated, it was said, also on this occasion. These circumstances are explainable by the Heliac settings and Heliac risings of the constellations of the ALTAR, of PEGASUS, of VIRGO, and of ANDROMEDA; and the war which is said to have followed, will then have reference to the rising of the armed constellation PERSEUS (the destroyer) with MEDUSA'S HEAD, the emblems of discord and of battle. The primary contrivance of these stories goes back to a very distant epocha. To that epocha, and to the latitude of the place where the stories were contrived, the precise agreement of the astronomical facts with the mythological fables belongs.

The Roman Calendar, as reformed by Julius Cæsar, was an attempt at an adjustment, and there were then, after a great lapse of time, still sufficient coincidences left to guide the astronomer Sosigenes, who was intrusted with the rectification of the calendar. His solutions, nevertheless, could not be perfect, for the celestial phenomena had each changed more or less; and the explanations now for the first time given, must also necessarily partake of the same imperfection.

At the noon of the 18th of August, A.D. XIII, the Sun's Longitude was $141^{\circ} 6' 14''$; its Right Ascension $143^{\circ} 32' 46''$, or 9 hours 34 minutes 11 seconds; North Declination $14^{\circ} 37' 17''$; Azimuth $109^{\circ} 49' 28''$; Rising 5h 5m 51s; Setting 6h 54m 9s; Distance from the Vernal Equinox 14h 25m 49s; and its movement in 24 hours was 3 minutes 35 seconds in time. The chief star α of the constellation of the Altar was on the meridian, with $2^{\circ} 54' 33''$ of South Altitude, at 5 hours, 19 minutes, 22 seconds after noon; the star γ , in the southern foot of the constellation Andromeda, rose at 6h 21m 49s PM; the star ζ in the left arm of Andromeda, at the elbow-joint, rose at 6h 41m 9s PM, this star having then $352^{\circ} 56' 3''$ of Longitude, $17^{\circ} 40' 0''$ of North Latitude, $346^{\circ} 22' 5''$, or 23h 5m 28s of RA, $13^{\circ} 20' 29''$ of North Declination, $61^{\circ} 26' 35''$ South Meridian Altitude, $108^{\circ} 3' 22''$ Azimuth, 6 hours 49 minutes 8 seconds Semi-Diurnal Arc. The star γ of Pegasus, which by its rising completed the apparition of the constellation of the Horse, that is of Quirinus or Romulus, rose at 6h 41m 23s PM, being 13 seconds after the star ζ of Andromeda had risen. The configuration of the heavens at Rome when the star γ of Pegasus rose, may be exhibited on a celestial globe, by making vertical a point that is distant $26^{\circ} 8' 51''$ from the star α of Ophiuchus, $13^{\circ} 48' 35''$ from β of the Dragon, and $27^{\circ} 31' 31''$ from β of Bootes. That vertical point had, at the epocha in question, $244^{\circ} 16' 34''$, or 16 hours 16 minutes 34 seconds of Right Ascension; $41^{\circ} 53' 54''$ of North Declination; $230^{\circ} 6' 53''$ of Longitude, and $62^{\circ} 58' 6''$ of North Latitude. On the 18th of August, A.D. XIII, the Sun set 13 minutes 12 seconds after the star γ of Pegasus had risen. In 6 minutes 2 seconds after sun-set the star α of the Altar set; at 7h 5m 2s PM the star α of Perseus rose; at 7h 17m 29s PM the star β in the head of the constellation Virgo set; and at 7h 19m 17s PM the star β of Perseus (ALGOL, the chief star in Medusa's Head) rose. The vertical point on the rising of the star β of Perseus had $241^{\circ} 27' 38''$ Longitude, $63^{\circ} 58' 23''$ North Latitude, $253^{\circ} 38' 30''$ or 16 hours 54 minutes 34 seconds Right Ascension, and $41^{\circ} 53' 54''$ North Declination, being distant $28^{\circ} 11' 17''$ from the star of Ophiuchus, $33^{\circ} 4' 13''$ from β of Bootes, $12^{\circ} 52' 12''$ from β of the Dragon, and $90^{\circ} 19' 28''$ from the star β in the head of Virgo, which consequently was $19' 28''$ below the horizon, having set 1 minute 48 seconds earlier; for the Head of Virgo, the emblem of Justice and Peace, set when the Head of the Gorgon Medusa, the emblem of Violence and War, arose.

The whole story of the Rape of the Sabines may have been suggested by the natural connexion between the forcible abduction of a woman and the carrying her off her feet; in Latin the phrase "tollere pedes" was equivalent to violation, as we learn from Cicero's repartee to Clodius, told in the 1st Epistle of the 1st Book of his Letters to Atticus.

The second part of the astronomical and mythological coincidences of the story of Romulus and the Sabines presented itself on the 1st March, when the re-appearance of the Sabine Women, become Roman Matrons, and the consequent restoration of Peace were celebrated, the winter months ending, and the spring being then about to begin. At 26 minutes 54 seconds before the midnight of February 28, the star β of Virgo was on the meridian; at 25 minutes 33 seconds of the morning of March 1, the star γ of Virgo was on the meridian; at 1h 8m 49s the star α of the constellation Virgo, SPICA, was on the meridian; at 1h 42m 16s the star ι in the foot of Cassiopeia was on the lower meridian; at 2h 2m 38s the star α of Cassiopeia rose; at 2h 26m 36s the star α in the Northern foot of Virgo was on the meridian; at 2h 36m 40s

the star α of the Altar rose; at 3H 46M 42s the star β in the breast of the Horse Pegasus rose; at 4H 18M 37s α of the Altar was on the meridian, 2 hours 5 seconds before sun-rise; at 4H 32M 19s the star α in the shoulder of Pegasus rose; at 4H 45M 7s the star δ of Pegasus, in the body of the Horse, otherwise α in the head of Andromeda, rose, this star being common to the two constellations; at 5H 12M 10s the star β in the girdle of Andromeda rose; at 5H 21M 45s the star γ in the ankle of Andromeda rose. The configuration of the Heavens at this rising of γ of Andromeda may be exhibited by making vertical a point, having Longitude $219^{\circ} 47' 35''$, North Latitude $60^{\circ} 17' 44''$, Right Ascension $289^{\circ} 14' 8''$ or 15H 56M 56s, North Declination $41^{\circ} 53' 54''$, and distant $26^{\circ} 3' 10''$ from α of Ophiuchus, $23^{\circ} 40' 32''$ from β of Bootes, and $15^{\circ} 18' 14''$ from β of the Dragon. The star ζ in the bend of the left arm of Andromeda rose at 5H 41M 6s AM, and the star γ of Pegasus in the tip of the wing of the Horse rose at 5H 41M 20s, nearly simultaneously with ζ of Andromeda. At 6H 0M 33s the star α of the Altar set; at 6H 17M 26s β of Virgo set; and at 6H 32M 24s the Sun arose. The conjoint Heliac rising of the two stars ζ of Andromeda, and γ of Pegasus, thus completed the re-appearance of the Three Female Constellations in the sky, and fulfilled the allegory of the Restoration of Peace between Romulus and the Sabines.

The marriage-cry, TALASIVS! having been referred for its origin by the Romans to the occurrence of the Rape of the Sabines, seems to attach itself to the rising of the star γ , ALMACH, in the ankle of the Southern foot of Andromeda, TALUS being the latin for the ankle-joint. It was the watch-word or cry on the first view of the Talasian or Ankle Star, on the supposed Wedding Day.

ANCYLIA.—The syllable ANC or ANG, has a primitive signification of bending or curvature in the cognate languages of the German, the Saxon, the Greek and the Latin. The Greek word *αγκυλη*, signifying the elbow joint, and the English word *anckle* have both this derivation; and as the Festival of the Ankylia was celebrated on the morning of the Heliac Rising of the stars γ and ζ of Andromeda, there is a probability that the festival derived its name from the circumstance of these two stars being situated, the one in the bend of the elbow and the other in the ankle-joint of that constellation; for the star γ (ALMACH) in the Ankle rose 1H 10M 39s, and the star ζ in the Elbow rose 0H 51M 4s before the Sun. The star γ of Pegasus, which completed the figure of the Horse, that is of Quirinus or Romulus, rose 14 seconds after the *αγκυλη* or Elbow star.

This view of the derivation of the name of the Festival of the ANCYLIA accounts for the brandishing of their Spears and Shields by the Salii in their Sacred Dance through the streets of Rome; for the word *αγκυλη* signified also a Javelin, and the verb *αγκυλιζεσθαι* signified to brandish the *αγκυλη* whether it was taken in the sense of a Javelin or of a Shield. The word *αγκυλη* was used also to signify the thong of a Javelin, likewise the clasp of a sandal, as well as for the rings or meshes of a chain; and the figure of Andromeda was supposed to be delineated in the sky as fastened to a rock by chains on her legs and arms. The bright star Alpheratz is called α of Andromeda, and δ of Pegasus, Andromeda and Pegasus being always considered conjoined constellations, as we learn from Aratus in Cicero's translation,

“Andromeda, aufugiens aspectum mæsta parentis:
Huic Equus ille, jubam quatiens fulgore micanti,
Summâ contingit caput alvo; stellaque jungens
Una tenet duplices communi lumine formas,
Æternum ex astris cupiens connectere nodum.”

Chained to the rock, Andromeda we trace,
Who mournful shuns her cruel father's face;

Near her the Horse, with glittering mane displayed,
On his broad chest supports the Virgin's head :
One splendid star the two-fold figure joins,
And by a firm, eternal knot combines.

The idea of the irregular shape of the Ancylo or shield, may have been taken from the deformity of the Gorgon Medusa's Head which formed the shield of Perseus, and which was also appropriated to Minerva, the Greek and Roman type of the Hindoo Goddess Kali or Bhavani.

There is a Festival, corresponding with the Roman Festival of the Ancyli, celebrated in Hindostan in the month of March, in which a man, armed with a crooked sword or scymetar like that of Perseus, and bearing a shield, is slung from a pole, by a hook fixed in his back, and is borne under a canopy through the streets. This is called the Feast of the Tukam or Charaka, and is performed in honour of the Goddess Kali and of her husband Shiva, the God of Fire, (Vulcan, the forger of Shields,) who bears a human skull in his hand. An account and delineation of the procession of the Tukam or Swinging ceremony is given by Father Paulinus in his *Systema Brahmanicum*, where the man who is slung resembles Perseus, not only in his posture, but in all his equipment, even to the Ocreæ or leg armour, which may be considered as his Talaria or ancle bands.

If reference be made to the epocha of the Foundation of Rome, 753 years before the Christian Era, it will be found that twenty-two days prior to the day of the Vernal Equinox the star ALGOL rose 50 minutes 55 seconds before the Sun, as 7h 23m 46s; at that epocha the Obliquity of the Ecliptic was 23° 44' 0"; the Longitude of ALGOL was 17° 51' 6"; its North Latitude 22° 13' 5"; Right Ascension 19° 56' 24", or 1 hour 19 minutes 46 seconds; North Declination 20° 24' 0"; Azimuth 117° 55' 27"; Semi-Diurnal Arc 109° 29' 29" or 7 hours 17 minutes 58 seconds; South Meridian Altitude 68° 30' 6". The Sun's daily movement on that day was 0 hours 3 minutes 40 seconds; the Sun's Distance from the Vernal Equinox on the noon of the twenty-third day before the Vernal Equinox was 21° 14' 6", or 1 hour 24 minutes 56 seconds, with 9° 2' 53" of South Declination; the Sun's Semi-Diurnal Arc was 81° 47' 9", or 5h 27m 9s; the Sun rose at 6h 32m 51s of the morning, and had 39° 3' 13" of Meridian Altitude at Rome.

VI. NONES MARCH.—March 2.

THE GIFT OF THE SHIELD.

The narration of Numa's "supernatural soliciting" seems to have reference to the risings and settings of the constellations Bootes, (Numa,) Virgo, (Egeria,) the Cup, Hercules, (Picus,) Ophiuchus, (Faunus,) and the Urn of Aquarius, prior to the rising of Perseus (Mamurius) with his misshapen shield, the Head of Medusa. The cords alluded to may have referred to the twining of the Serpent round Ophiuchus, and to the struggle apparently going on between Hercules and Ophiuchus in the sky. The strange dialogue between Jupiter and Numa sounds like masonic passwords. On the 1st of March, at 5h 13m 51s of the evening, the star α of the Cup rose; at 6h 5m 12s Arcturus rose; at 7h 8m Spica rose; at 1h 57m 28s α of Hercules rose; at 10h 26m 2s α of Ophiuchus rose; at 1h 5m 6s of the morning of March 2nd, SPICA was on the meridian; at 2h 7m 52s Arcturus was on the meridian; at 4h 11m 3s α of the Cup set; at 4h 35m 26s γ of the Urn of Aquarius rose, these two forming the two Cups by which Picus and Faunus were enticed; at 5h 6m 23s α of Hercules was on the meridian; at 5h 25m 8s α of Ophiuchus was on the meridian; α of Perseus rose at 6h 1m 19s; and β in the Shield of Persens, ALGOL in the Head of Medusa, rose at 6h 15m 32s; the Sun rising at 6h 31m. The Shield of Perseus, the God of Fire, that is, of Mamurius the Blacksmith, was then to be found on the Horizon or the Ground, just before sun-rise, on the morning of

March 2nd. MAMURIUS is therefore the constellation Perseus, who bears the Shield. Mamurius (*μαμυριος* or the furiously mad) is equivalent to Woden, Buddah, or Mercury, the God of Madness; and Mamurius, or Perseus, is thus a continuation of the tenth Avatar of Vishnu, in the Horse Calighi and its attendants. The configuration of the Heavens at Rome on the rising of ALGOL, A.D. XIII, may be exhibited on a celestial globe, by making a point vertical which is distant $28^{\circ} 11' 17''$ from the star α of Ophiuchus, $33^{\circ} 4' 13''$ from β of Bootes, and $12^{\circ} 52' 12''$ from β of the Dragon. That vertical point had then $253^{\circ} 38' 30''$ or $16^{\text{h}} 54^{\text{m}} 34^{\text{s}}$ of Right Ascension, and $41^{\circ} 53' 54''$ of North Declination.

V. NONES MARCH.—March 3.

The star δ of the constellation PISCES, in the line adjoining the Two Fishes, sets West by North at $6^{\text{h}} 35^{\text{m}} 15^{\text{s}}$ of the evening, 1 hour 4 minutes 55 seconds after sun-set, which completes the Heliac setting of the Southern Fish of the constellation PISCES.

III. NONES MARCH.—March 5.

ARCTURUS passes the meridian, with $77^{\circ} 56' 26''$ of South Altitude, at $1^{\text{h}} 56^{\text{m}} 20^{\text{s}}$ of the morning. At $6^{\text{h}} 6^{\text{m}} 0^{\text{s}}$ of the morning, 20 minutes 51 seconds before sun-rise, ARCTURUS has 45° , and the star ϵ of the constellation VIRGO, that is Vindemiator, or the Vintage Star, has $25^{\circ} 22' 29''$ of elevation above the horizon. Vindemiator sets NW by W, at $7^{\text{h}} 55^{\text{m}} 44^{\text{s}}$ of the morning, $1^{\text{h}} 28^{\text{m}} 53^{\text{s}}$ after sun-rise, and Arcturus sets at $9^{\text{h}} 58^{\text{m}} 44^{\text{s}}$, after sun-rise 3 hours 31 minutes 53 seconds.

II. NONES.—March 6.

Sacrifices to VESTA.—AUGUSTUS installed PONTIFEX MAXIMUS.

NONES MARCH.—MARCH 7.

DEDICATION of the Temple of VEJOVE, near the AZVLUM.

The star ϵ in the nose of the Horse PEGASUS rises at $3^{\text{h}} 0^{\text{m}} 41^{\text{s}}$ of the morning.

The star γ of PEGASUS rises at $5^{\text{h}} 19^{\text{m}} 16^{\text{s}}$ of the morning, 1 hour 4 minutes 48 seconds before sun-rise; the star ϵ having then $25^{\circ} 21' 16''$ of elevation, above the horizon, the figure of the Horse is in full view, stretching over a space of the heavens $36^{\circ} 42' 59''$ in length. The reign of Romulus (Quirinus) was estimated by the Roman Pontiffs to have lasted 37 years, which correspond with the $36^{\circ} 42' 59''$ of space from the star γ to the star ϵ of Pegasus; as the 39 years of the reign of Numa correspond with the $38^{\circ} 27' 49''$ of space between the star α and the star ζ of Bootes, from his Northern hand to his Eastern foot. These are the measurements of the extreme extent of those two constellations represented in mythological history by Romulus and Numa.

VIII. IDES MARCH.—March 8.

The star α of Corona Borealis, Margarita, or the PEARL of the Northern Crown, rises in the North East at $6^{\text{h}} 34^{\text{m}} 57^{\text{s}}$ of the evening. The star ϵ of the Northern Crown rises NE by N, at $7^{\text{h}} 3^{\text{m}} 39^{\text{s}}$, after sun-set $1^{\text{h}} 26^{\text{m}} 21^{\text{s}}$, exhibiting the entire constellation of the Northern Crown in its achronic rising.

A detailed explanation of the Story of Bacchus and Ariadne, and of the representation of it usually found in ancient sculptures and pictures, particularly in the noted picture by Titian, placed in the National Gallery, will be found in a separate Dissertation annexed to these notes.

III. IDES MARCH.—March 13.

The SECOND EQUIRIA, held near the Tiber, or else on the CÆLIAN HILL.

The star γ of PEGASUS (ALGENIB) rises at 4H 57M 35s of the morning, 1h 18M 5s before sun-rise.

IDES OF MARCH.—March 15.

FEAST OF ANNA PERENNA.—CAIUS JULIUS CÆSAR slain at Noon.

The star SPICA rises at 6H 17M 8s of the evening, 30 minutes after sun-set; and sets at 6H 14M 58s of the morning, 48 seconds after sun-rise. The star λ in the Southern foot of Virgo rises at 7H 18M 4s of the evening, 1H 30M 56s after sun-set. The star μ in the Northern foot of Virgo rises at 7H 17M 20s of the evening, 1H 30M 12s after sun-set.

The Story of Anna, the sister of Eliza, and of her wanderings, is another version of the wanderings and adventures of the Sibyl Carmenta. The star SPICA at this season rose and set in opposition to the Sun. The footsteps of Anna found on the banks of the river refer to the two stars λ and μ in the foot of VIRGO, which rose achronically within 44 seconds of each other, after sun-set 1 hour 30 minutes, appearing in the Eastern Horizon at the moment when stars of the fifth magnitude became visible.

The other traditions concerning Anna Perenna are the Tuscan versions of the Braminical Mythology of the Goddess Bhavani, or Kali, who is the Goddess of Justice, who is represented by the Sacred Cow, and whose wanderings are those of the Moon as well as those of the constellation Virgo, and who, under the form and name of Anna Poorna, (she who fills with food, from anna, food, and poorna, full,) is the Goddess of Nourishment, "whose festival," as we are informed by Warden, in his View of the Hindoo Religion, "is celebrated with music, dancing, filthy songs, and every thing calculated to deprave the heart. A Hindoo rising in a morning, before his eyes are well open, repeats the name of this Goddess, Anna Poorna! Anna Poorna! and hopes that through her favour he shall be well fed that day. When an Hindoo wishes to compliment another on his riches or liberality, he says, 'Oh! Sir, your house is as full of riches as that of *अन्नं पूरन्नु*,' (Anna Poorna:;) or if he speak of another when absent, he says, 'Such a one in liberality is like *अन्नं-पूरन्नु* (Anna Poorna.)"

The retreat of the Roman people to Mount Sacer was the regular Hindoo Sitting of Dhoorna, or Sulky, noticed by Bishop Heber in his Travels.

Ovid's profession of devotion to the Julian faction made on this occasion, was the endeavour of an unhappy exile to obtain permission to revisit his country, his friends, and his family, and as such must be forgiven.

XVII. KAL. APRIL.—March 16.

The Sun is in conjunction with the star ζ of the constellation PISCES. At 5 hours AM the star ξ in the Northern claw of the Scorpion has $17^{\circ} 11' 18''$, and the star θ in the tail of the Scorpion $1^{\circ} 10' 14''$ of Elevation above the Horizon; the whole of the constellation is then visible, stretching from the SW by W to the SSW. The star θ sets 35M 21s, the star λ in the sting sets 1H 20M 27s, the star α (Antares) sets 1H 35M 51s, and the star ξ in the Northern claw sets 2H 22M 14s after sun-rise.

XVI. KAL. APRIL.—March 17.

The LIBERALIA.—The LIBERAL ROBE assumed by the Young Men.

Sacrifices made in the ARGEAN FANES.

The constellation MILVIUS, or the Kite, known also as Cynus, or the Swan, rises before midnight.

The star ϵ in the Nebula of the constellation Cancer, Præsepe, the Bee Hive, or Ass's Stall, is on the Meridian 1 hour 17 minutes 22 seconds after sun-set; the star γ , Asellus Borealis 1 hour 18 minutes 40 seconds, and the star δ , Asellus Australis 1 hour 22 minutes 42 seconds after sun-set.

The star β in the head of the constellation of the Serpent rises 1h 20m 56s, and the star α in the body of the Serpent 1h 50m after sun-set, forming the achronic rising of that constellation.

The star α of the constellation CYCNUS, Arised in the Tail of the Swan, rises NE by N, 1h 7m 15s before midnight.

The Roman Liberalia, which were the same as the Dionysiac Festivals of the Greeks, may be referred to the primary Teutonic custom of mustering and inspecting all the men able to bear arms, the whole National Forces, at the time of the Vernal Equinox. When a young man was intrusted with arms, he assumed his freedom, and put on the dress of a freeman. The Liban Cakes had reference to the God of Vegetable Production, and to the simplicity of military diet. The Hindoo Spring Festivals, in honour of Shiva, the Indian Bacchus, are celebrated with Vegetable offerings.

The ARGEANS were said to have been Greeks, or Argives, who came into Italy with Evander and Hercules, and to have been engaged in the contest with Cacus; that is, the Argeans were certain stars that were near to the constellations Bootes, Hercules, and Ophiuchus, and made their diurnal circuit with them from East to West, from Greece to Italy. The constellation of the Serpent, surmounted with the Northern Crown, fulfils these conditions. Argos in Greek signifies bright or splendid; and Argas was a name for a serpent. It was the custom in Rome to erect stones with the delineation of a serpent upon them, sometimes a crowned serpent, as the Bonus Genius, the Agathodæmon, or Guardian Divinity of any place which they wished to preserve sacred and free from defilement. The sacrifices at the Argean Fanes were therefore a General Sacrifice to the Local Genii, or to the whole troop of the Guardian Angels of the decencies of Rome. In the procession of the Greek Dionysiac Festivals, Serpents were carried in baskets made of bullrushes; and at the great Hindoo Festival held annually in honour of Shiva, an image of the God, made of bullrushes, like those of the Roman Scirpæ Argeæ, is thrown with similar ceremonies into the Rivers of Hindostan, in the same way as the Argeans were thrown annually into the Tiber from the Pons Sublicius, or Sacred Bridge, by the Roman Vestal Virgins and Pontiffs. The Pons Sublicius was also called the Pons Suffragiorum, or Bridge of Suffrages. It was under the especial care of the Pontifex Maximus, the High Priest or Chief Bridge-Maker. The name of the Bridge, Pons Sublicius, was derived from the Licium, the long Pendant or Streamer, the ensign of Freedom and of Supreme Authority, which was displayed over it at the time of their Popular Elections. The idea of the sacred nature of Civil Liberty runs through the whole of these traditions and ancient institutions.

XIV. KAL. APRIL.—March 19.

First day of the QUINQUATRIA. The birth of MINERVA. Dedication of the small temples on Mount Cœlius to Minerva Capita. The star γ in the Head of the constellation VIRGO sets 42 minutes 22 seconds before sun-rise, constituting the Decapitation of the Virgin.

XIII. KAL. APRIL.—March 20.

Second day of the Quinquatria—Public Games. Ovid's Birth-day, in the year of Rome DCCX, and in the Consulship of Hirtius and Pansa.

The Sun is in direct opposition to the star SPICA at 5h 33m 36s of the evening, 20 minutes 33 seconds before sun-set.

The star SPICA rises 5 minutes 5 seconds after sun-set.

XII. KAL. APRIL.—March 21.

The QUINQUATRIC DAY.—First Day of the Age.—Public Games. The star λ in the Southern foot of the constellation VIRGO rises 1h 1m 15s, and the

star μ in the Northern foot 1h 1m 30s after sun-set, displaying the whole constellation to view, in its full extent of 47° , during 8 hours 29 minutes 52 seconds of that night. VIRGO was thus the constellation in possession of the Nocturnal Sky, the Queen of Heaven; the SUN, being the King, ruled the Day. The name of the Quinquatric Festival is derivable from the $5\frac{1}{4}$ days by which the year exceeds twelve months of thirty days each. These five complementary days were set apart for feasting by almost every civilized nation of antiquity.

XI. KAL. APRIL.—March 22.

Fourth day of the QUINQUATRIA. Public Games.

X. KAL. APRIL.—March 23.

Last day of the QUINQUATRIA. The TUBILUSTRIUM, or Parade of Trumpets. Public Games.—The constellation of the RAM rises Heliacally. The star β of Aries rises 31m 50s, the star α 23m 56s, and the star γ 20m 8s before the Sun. The Sun is between the stars \circ and π of the constellation PISCES, crossing the line which joins the Two Fishes.

IX. KAL. APRIL.—March 24.

The VERNAL EQUINOX.—The Sun crosses the EQUATOR at 3 hours 31 minutes after Noon.

VIII. KAL. APRIL.—March 25.

The Sun is in the Northern Hemisphere. HILARIA in honour of the Mother of the Gods.

III. KAL. APRIL.—March 30.

Sacrifices to JANUS, to ROMAN SAFETY, to CONCORD, and to PEACE.

The star β of the constellation of the TRIANGLE, rises 1h 30m 19s, the star α 1h 17m 23s, and the star γ 1h 16m 51s before sun-rise, forming the Heliac rising of that constellation.

The head of JANUS was struck on the obverse of the early Roman Coins, with the Prow of a Ship of War on the reverse. The Prow of the Ship was the representation of the constellation of the Triangle, which is depicted by the figure of the Stern and Rudder of a Vessel having an eye painted on it, and inclosed within a circle in the Egyptian Zodiacs and Planispheres. The constellation of the Triangle forms a part of the mythology of the Hindoos, it is the object of their worship, under the form of the Lingam cum Yoni, and is found in the Temple of Elora, placed before the image of the sacred Buffalo; it is found on their coinage, and probably may also stand for the Eye of Shiva. On the Stern of every Chinese Ship an Eye is painted. It is the Eye of the God who directs the course of the vessel by means of the Rudder or Staff of the Pilot. That part of a Roman Ship on which the name of the vessel was painted was called the OCULUS or EYE. In modern hieroglyphics the figure of an EYE within a TRIANGLE represents PROVIDENCE, or the Supreme Directing Power. The Roman JANUS is recognised as the same deity with the GANESHA of the Hindoos. Both are supposed to be inventors of arithmetic or calculation, to preside over the Public Assemblies and Congregations of the People, and over their Commercial Transactions. JANUS presided over the gates and doors of Cities, Temples, and Houses. A Triangle occupied the two fronts or ends, the exit and the entrance of every Greek Temple; and the bounds of the Forum at Rome were defined by the Upper and the Lower Temples of JANUS. It has hitherto been supposed that the Prows of the Ships of War which were placed round the Pulpit from which the Roman orators delivered their harangues in the Forum, were merely ornamental trophies in commemoration of a victory obtained over the Antiates in the time of Camillus.

But it is more probable, seeing that the Rostra are found on many very ancient Greek, Italian, and Sicilian coins, that the Rostra or Prows of Ships were the peculiar ornament of the Magisterial Suggestum, or Pulpit, at a much more early period, and that the placing of the Rostra of the Volscian Ships of War was merely a substitution of these for the more ancient Rostra which were there before. What emblem could be more expressive, than for an orator to declaim from the Prow of the Vessel?—He was the Pilot who for the time was endeavouring to guide the Vessel of the State through any difficulties which might surround it.

Livy, in speaking of the placing of the Prows of the Ships of the Antiaties in the Roman Forum, says that the Suggestum or Pulpit to which they were affixed, "was a Temple that was called the Rostra;" he does not say that the Temple then obtained the name of Rostra, or the Prows, for the first time. The Rostra, or Prows, were in fact a Curia, or Court, like the English Court of Hustings, and as a Court were held to be a Temple, and sacred. Antony was therefore guilty of desecration in affixing the Head and Hands of Cicero to the Rostra. There are old coins of the town of Antium extant which have the Rostra, that is, the Triangle, struck upon them.

At the Epocha assigned to the Foundation of the City of Rome, 753 years before the Christian Era, the Obliquity of the Ecliptic to the Equator was $23^{\circ} 48' 8''$; the star α of the constellation of the Triangle had then for its Longitude $1^{\circ} 19' 36''$, North Latitude $16^{\circ} 40' 30''$, Right Ascension $354^{\circ} 17' 51''$, or 23 hours 37 minutes 11 seconds, North Declination $15^{\circ} 44' 54''$, Meridian Altitude $63^{\circ} 51' 0''$, Azimuth $111^{\circ} 23' 7''$, Semi-Diurnal Arc 6 hours 58 minutes 37 seconds. The ancient Roman year began then at the Spring Equinox, and on the morning of that day the star α of the Triangle rose at Rome 1 hour 20 minutes before sun-rise. This Heliac rising of the constellation of the Triangle brought in the new year, and also brought round the time for the payment of debts and of usury, which, as Ovid makes Janus say of himself, are "old affairs." The impression on the early Roman coins of the Head of Janus, and of the Spring Constellations, the Triangle in the form of the Rostra, the Ram, and the Bull, served to remind the people of their pecuniary duties at that term of the year; and throughout the year it was a perpetual remembrance. Afterwards, when the beginning of the year was transferred to the Winter Solstice, the payment of debts and of usury would of course be transferred along with the month of January to the Winter Solstice also; and the Roman coins might then receive the impression of the figure of Capricorn, of the Spear or Sagitta, of the Eagle, of the Dolphin, of the Tortoise or Lyra, and of the Horse, being contiguous Winter Constellations. These winter constellations were in like manner adopted by the Romans for their military ensigns, and the use of them was continued to the latest times of the empire, as long as the State Religion was Pagan. The worship of Janus, that is, of the Hindoo God Ganesha, was not only the most ancient, but also the most widely spread of all the Pagan religions. The Latins were all Janicolæ, or worshippers of Janus; to the Greeks he was Pan, the God of All; he was the Theut, or Theutates, the Horned God of the Teutonic Tribes, for Theut is Flemish for a Horn. In German the word Gans signifies all, and is derived from the Sanscrit Gana, signifying number; the Latin word Totus, in English Total, in French Tout, has an affinity with the name of the Egyptian Deity Thot, who is, like Janus, and Ganesha, the God of Science, and especially of the Science of Arithmetic. The month of Thot, moreover, led off the Egyptian Year, as that of Janus did the Roman Year. All these Gods had some peculiarity in the form of their Heads, which distinguished them from other Divinities; and the four, Janus, Theutates, Pan, and Ganesha, were particularly addressed by the title of Father. A grand Festival in honour of Ganesha is held every year in Hindostan at the Winter Solstice, that is, when the month of January is about to begin. This feast is called the Surya Pongol, or Boiling of the Sun, pro-

bably owing to its having been instituted when the Sun was in conjunction with the Urn of Aquarius, at the Winter Solstice ; at which epocha the constellation of Aquarius would come to preside over the first month, and to officiate in the Mythological Calendars as the Janus, or Ganesha, whose names and attributes may be recognised in Ganymede, one of the appellations of Aquarius. Dubois in his description of India mentions, that on each morning of the three days of this Festival, the women scour a space of about two feet square before the door of the house, upon which they draw several white lines with flour, and place upon these several little balls, sticking in each a citron blossom. This is repeated for three days, and finally the balls are gathered up, and carried in noisy procession with music to a tank, into which they are thrown. This may allude to the rising and setting of the stars of the Triangle. The small balls are seen on the Sanscrit coins ; they are also seen on the Anglo-Saxon, Roman and Hebrew coins. The Samaritan Shekels have on one side three Flowers growing in a triangular form, on a stalk called the Rod of Aaron, and on the other side the Incense Cup. The Heliac rising of the constellation of the Cup in September, and of the Triangle in March, indicated the beginning and the ending of the Jewish year. The Flowers on the Shekel agree with the Hindoo Balls which have the citron blossom stuck on them. Even now, in Europe, a representation of the constellation of the Triangle is to be seen over the modern Fanes or Temples of Janus, or of Usury, the pawnbrokers' shops, in the three golden balls set in a triangular form, which are in fact the Jewish Shekel hung out in temptation. The same three golden balls or stars were with propriety assumed for their armorial insignia by the Medici Family, the most illustrious merchants and usurers of modern times. If a conjecture may be permitted as to the Constellation of the Sky which has been the prototype of Ganesha or Janus, of Pan, and of Thot or Theut, the Constellation of the Charioteer seems to be furnished with the best claims. It is composed, according to the Latins, of a Man and a Goat, in Greek, of a Man and a Goat or Hind, (Elaphos,) the Goat having only one horn ; the Sanscrit Ganesha is a Man with an Elephant's Head, and sometimes with Goat's Feet, and that Elephant's Head has only one tusk, the other having been broken off like Amalthea's horn. The Latin is a Waggoner or Charioteer, and the Hindoo is a Superintendent of Highways, and is a Remover of Obstacles. The month which terminated the Winter Quarter, and began the Spring Quarter of the ancient Attic year, was called Elaphebolion. A further investigation might shew that the Charioteer, or Ganesha, was also the prototype of the mythological personage PELOPS, *πέλιος ὄπιον*, He who Contemplates the Doves, in reference to the attitude of the Charioteer in his rising. Pelops was said to have an Ivory (an Elephantine) Shoulder: "humeroque PELOPS insignis eburno." The connexion between the Hindoo, the Greek, and the Latin or Tuscan Mythologies is still apparent ; and the very name of the Tuscan People, and of their God Tuisco, may have reference to the Tusked God Ganesha.

On looking at the Greek and Roman coins which have the ship of Janus, that is, the constellation of the Triangle on them, the figure will be found to give the representation of the Head of an Elephant, the Eye and the Proboscis or Trunk being distinctly preserved. The resemblance will appear exact, if the coin be turned upside down. The Trunk of the Elephant is discernible also in the Scroll Heads, used for ships to this day. The same figure is in the Roman Lituus, or Sacred Staff of Augury, in the Preliminary Flourish, which is made in all legal and religious writings and documents in Hindostan, and also in the apparently merely ornamental flourish and indenture which is used in European Law Vouchers and Deeds. It has been seen that the Rostra of the Roman Forum were brought from Antium, a Volscian city. The Volscians were an Etrurian people, and their chief God Vertumnus was said to have the faculty of changing to every form, to be in fact All Things, that is, Pan, or, as has been before explained, Ganesha. The name Vertumnus was said

to be derived from *Vertere Amnes*, from his turning aside the course of streams. The prow of a vessel, or its cutwater, is that which turns aside the flowing waters, and in the Elephant's Head and upraised Trunk on the Greek and Roman coins, representing the Rostra or Prow of the Vessel of the State, we have the God *Vertumnus*, that is *Ganesha*, or *Janus*, in his especial character of the Divider of the Waters. When *Propertius* states that *Vertumnus*, that is *Janus*, was a Charioteer, and knew how to ride at once on two horses, it is to be noted that the constellation of the Two Horses, *Pegasus* and *Equuleus*, belongs to *AURIGA*, the Celestial Charioteer.—The inference to be drawn from the preceding observations is, that the mythological beings *JANUS*, *GANESHA*, *GANS* or *PAN*, *VERTUMNUS*, *TUISCO*, *THOT*, *THEUT*, and *THEUTATES*, were all the metaphysical Representation of the Astronomical figure *AURIGA*, the constellation of the *CHARIOTEER*, with its contiguous and dependent constellation the *Triangle*, represented by the Rostra, or the Scroll Head of a ship.

II. KAL. APRIL.—March 31.

Sacrifices to *DIANA*, or to the *MOON*, on Mount *Aventine*.

The Sun forms an obtuse angle of $170^{\circ} 13' 25''$ with the star α of the constellation *ARIES*, and the star α of the constellation *PISCES*, being distant $10^{\circ} 24' 45''$ from α of *Aries*, $8^{\circ} 24' 53''$ from β of *Aries*, and $10^{\circ} 23' 2''$ from α of *Pisces*.

KALENDS OF APRIL.—April 1.

The star β in the Head of the constellation *VIRGO* sets 1 hour 23 minutes 7 seconds before sun-rise. The star η in the Tail of the *Scorpion* sets 15 minutes 9 seconds, and the star θ 14 seconds before sun-rise. *Antares*, or the *Scorpion's Heart*, sets 1h 1m 3s after sun-rise.

Sacrifices to *VENUS* by Married Women, and by the Courtezans.

Bathing of the Goddess, and of the Roman Women under the Myrtle Bough.

Sacrifices to *MARITAL FORTUNE*, and to *VENUS VERTICORDIA*.

The Bathing of the Goddess is the counterpart of the Hindoo Festival of the Bathing of the Goddess *Kalee*, *Doorga*, or *Sarasvadi*, which by some of the Braminical Sects is celebrated in Spring, and by others in Autumn. The Bathing of the Goddess in the Spring has reference to the Achronic Setting of the constellation *VIRGO*; the Autumnal Festival of the Bathing refers to the Heliac Setting of *Virgo*.

The Temple of *MARITAL FORTUNE* is still standing in the greatest beauty and perfection; and is situated in the South East angle of the Piazza or Square into which the road over the Palatine Bridge, the modern *Ponte Rotto*, opened on entering Rome, before that bridge was broken down. This Temple is now known as the Church of Saint Mary the Egyptian, who is said to have followed the trade of a Courtezan for seventeen years, and then turned Saint. She is said to have lived afterwards 47 years. The exact extent of the constellation *Virgo* is 47° , which gives another coincidence of the extreme measured extent, in Degrees, of a Constellation, with the supposed duration, in Years, of the reign of its Mythological Representative. The coincidences pointed out before were in the instances of *Bootes* with *Numa*, and of *Pegasus* with *Romulus* or *Quirinus*. The neighbourhood of the Temple of *Marital Fortune* was chiefly inhabited by professed Courtezans in the Pagan times of Rome, and even to a late period in modern times. The Story of St. Mary the Egyptian seems to have had its origin in the Story of *VENUS VERTICORDIA*; and the beneficent influence of both had, doubtless, ample field to display itself in that quarter of the City.

IV. NONES APRIL.—April 2.

The star η of *Taurus*, *Halcyone*, the brightest star of the *Pleiads*, rises 36 minutes 20 seconds after sun-rise, and sets 2 hours 9 minutes 30 seconds after sun-set.

III NONES APRIL.—April 3.

The star β of the Serpent rises 3M 27s, λ in the Southern Foot of Virgo 3M 25s, μ in the Northern Foot of Virgo 3M 10s before sun-set; δ of Cancer, Asellus Borealis, is on the Meridian 1M 41s, and β of Aries sets 26 seconds also before sun-set. The star ζ of ARGO, or the Ship, is on the Meridian 3M 22s, and α of Cancer at 16M 54s after sun-set. The star δ of Ophiuchus rises 1H 30M 57s after sun-set. The star Regulus, or the Lion's Heart, is on the Meridian 1H 32M 52s, and the star SPICA 4H 52M 46s after sun-set. The vertical point of the hemisphere visible at Rome, on the rising of the star λ , in the Southern Foot of Virgo, was distant from Pollux $16^{\circ} 49' 46''$, from the star θ of Ursa Major $16^{\circ} 8' 39''$, and from the star γ of Cancer $15^{\circ} 35' 7''$.

II. NONES APRIL.—April 4.

The MEGALESIAN GAMES begin and last for eight days, eight being the first Cubic Number, and therefore appropriate to the Cybelæan, or the Cubic Goddess; for Cybele was the Divinity who presided over square or cubic stone building. The story of Cybele, and the whole pomp or processional shew of the Megalesian Games, had reference to the constellations ARGO, or the SHIP, Cancer, in Greek, called SKIRROS or the CUBE, Leo or the Lions, by which her Car was said to be drawn, Corona Borealis the Drum or Tambourine, Libra the Balance the SCALES or Cymbals, and the SERPENT. These constellations form a configuration of attendants preceding and following the constellation VIRGO.

The chief stars of the constellation ARGO, which were visible at Rome in the Thirteenth Year of the Christian Era, had nearly the same Right Ascension with the chief stars of the constellation Cancer, as may be seen in the Tables, and the two constellations accordingly came on the Meridian together, the constellation CANCER surmounting the constellation ARGO. The Ship ARGO might therefore be said to be freighted with the constellation Cancer, as may be seen in the Tables, and the two constellations accordingly came on the Meridian together, the constellation CANCER surmounting the constellation ARGO. The Ship ARGO might therefore be said to be freighted with the constellation Cancer, the SKIRROS or CUBE, and to convey it from the Eastern to the Western Regions, from Phrygia to Italy. VIRGO was the CLAUDIA QUINTA, and CLAUDIA QUINTA by her rising caused the Ship with its freight to clear the meridional or Solstitial Point, the Point of Stoppage, and proceed to the Port of its destination. Dodwell assigns the commencement of the old Roman Cycle to the month of April, and to the constellation Taurus; in which case VIRGO would be QUINTA, the fifth constellation of the Ecliptic, Cancer being the third.

The Pagan story of ATYS and CYBELE, the Goddess of Cities, has its counterpart in the Legend of Saint URBICUS (the City Saint) and his Wife, whose Festival falls in the Roman Catholic Calendar on the third day of April. In the Pagan story the Man is the delinquent, in the other it is the Woman.

The Goddess whom the Romans brought with such ceremony from so great a distance, (for according to Ovid they must have gone as far as the Euxine Sea,) was simply a dark black Stone, of an irregular shape, with projecting points, which had been long worshipped at Pessinus in Galatia, the City of the Cube, Pessos being Greek for a Cube. The worship of these STONES is traced in the Palladium of Troy, in the Black Stone of the Arabian CAABA, and in the Scottish Fatal Stone of Scone. In the Attic calendar, the month, in which the Sun occupied the constellation Cancer, was called Skirrophorion, that is, the stealing or carrying off of the Cube, meaning thereby its Heliac setting. Perhaps the Greek name of the constellation of the Crab, the Schirros or Cube, will explain the meaning of this strange story and expedition. The Greek name of Carthage was ΚΑΡΧΗΔΩΝ, derivable from Καρυνοῦ Ἡδων, the Delight of the Crab or of the Deity Cybele, who presided over the constellation of the Crab. This Constellation was likewise worshipped by the Egyptians as the Sacred Beetle of their Goddess Isis, and one of these Sacred Beetles, enormously large, and carved out of a black basaltic Stone, is to be seen in the British Museum. At the time when the Expedition treated of by Ovid took place, the Romans were in the four-

teenth year of the Second Punic War. Hannibal then occupied the South of Italy, and Publius Cornelius Scipio, who afterwards obtained the name of Africanus, had just returned from Spain. By the advice of Scipio, the Senate determined to transfer, if possible, the seat of the War to Africa, and in secret made every preparation for it. Scipio was elected First Consul, but deferred the declaration of the Province which he chose until all was ready. In the mean time, it might very naturally occur to the High Priest and the Roman Sacred College, that it would be of advantage to conciliate the favour of Cybele, the Goddess of Cities, and the special protectress of Carthage, for *BURSA* the ancient name of Carthage signified a City, and the new name Carthage had also an affinity with a Square inclosure. Publius Licinius Crassus, the Fellow-Consul of Scipio for that year, happened to be also the Pontifex Maximus, or High Priest. The scheme of possessing themselves of a famous Phrygian idol, supposed to represent Cybele, the same with Juno, the Tutelary Goddess of their enemy, would appear to the Senate to be at least a means of inspiring the Roman People with confidence, on the occasion of the bold military manœuvre which they were about to adopt, in sending their best troops and best general away from Italy to Carthage, whilst Hannibal might still be said to be at the gates of Rome; it would also serve as a blind, by making the Carthaginians believe that the Romans occupied themselves with Religion, and not with War. The details of both the Expeditions, to Phrygia in search of a Stone, and to Africa in search of an Empire, are given by Livy and Appian; and we have the record of the first of these from Scipio Africanus himself, in a silver coin struck by him in this very year, the DXLVIII year from the foundation of Rome. The coin is to be seen in Goltzius; it has on the obverse the Head of Neptune (the Son of Cybele) with his Trident, in reference, no doubt, to the Sea Voyages to Pergamus and to Carthage, and the letters S.C. certify that it was struck by order of the Senate; on the reverse there is the Prow or Forecastle of a Ship, on which stands the Goddess Cybele, having on her head a Turreted Crown, and bearing in her left hand two ears of Corn; she gives her right hand into that of a Roman Warrior, behind whom an Eagle is displayed surmounting a Spear, with the inscription P. SCIPIO P. F. P. R. COS., that is Publius Scipio, the Son of Publius, and Consul of the Roman People. The Publius Cornelius Scipio Nasica, who had the honour to be appointed to receive the Goddess, was cousin to the Consul Publius Cornelius Scipio, who struck the coin, and who by his success in subduing Carthage gained the appellation of Africanus. The meaning of the coin struck by Scipio has not been before pointed out, but it establishes the truth of the main part of the story told by Livy and by Appian; the adventure of Claudia Quinta being merely a mythological episode, in compliment to the Claudian Family. Some years afterwards, in the DLII year from the foundation of Rome, the Triumph of Scipio Africanus over the Carthaginians and Numidians, over Hannibal and Syphax, was commemorated by a Silver Coin, having on the obverse an armed Female Head, with the word ROMA, and on the reverse Scipio himself in a Triumphal Chariot, drawn by Four Horses, with the words PRO. COS. P. SCIPIO. P. F. L. N., that is, The Proconsul Publius Scipio, Son of Publius and Grandson of Lucius.

VI. IDES APRIL.—April 8.

Fifth Day of the Megalesian Games. When Ovid calls it the Third Day's light, he means that it is the third after the Nones of April.—Games in celebration of the Victory obtained by Julius Cæsar over Juba, King of Numidia.

The star β of the constellation *Libra* sets 59 minutes 42 seconds after sun-rise. The Games were held early in the morning, to avoid the heat of the day.

III. IDES APRIL.—April 11.

The Megalesian Games end at night.

The star β , Rigel, in the Western foot of Orion sets 1 hour 24 minutes 50 seconds after sun-set, forming the Heliac Setting of that constellation.

II. IDES APRIL.—April 12.

The Cereal Games begin and last for eight days.

The star SPICA sets achronically, 1 hour 1 minute 23 seconds before sun-rise.

The constellation LIBRA, over which LIBERA or PROSERPINE presided, is above the horizon one-half of its time, and one-half below, throughout the year.

The wanderings of CERES seem to be compounded of the diurnal movement of the constellations VIRGO and LIBRA, and of the monthly movement of the MOON, when its Node happened to fall on those Constellations. In the recital of the Cybelician Expedition, and in this of the Travels of CERES, OVID takes the opportunity to display his acquaintance with geography, gained in a melancholy navigation.

XV. KAL. MAY.—April 17.

The star α of TAURUS, ALDEBARAN, the chief star of the Hyads, sets 1 hour 23 minutes 24 seconds after sun-set.

The Sun is in conjunction with the star δ , in the tail of the Ram.

XIII. KAL. MAY.—April 19.

EQUIRIA in the Circus Maximus, with the Firing of the Foxes.

The CERREAL Games end.

The star ϵ of Ursa Major, Alioth in the tail of the Great Bear, with its accompanying small star, called the Fox, is on the Meridian at 3 hours 4 minutes 19 seconds; SPICA is on the Meridian at 3 hours 33 minutes 35 seconds; and the star ζ of Ursa Major, Alcor in the tail of the Great Bear, with its accompanying small star called also the Fox, is on the Meridian at 3 hours 47 minutes 28 seconds after sun-set.

A. V. C. DCCLXV.—A. D. XIII.

XII. KAL. MAY.—April 20.

The Sun enters the constellation of the Bull.

A. V. C. DCCLXVI.—A. D. XIII.

XI. KAL. MAY.—April 21.

The PALILIA.—The NATAL DAY of ROME.

The star Capella, or the Shepherd's Star, rises Heliacally 1 hour 25 minutes 10 seconds before the Sun.

The star β of the constellation AURIGA rises Heliacally 1 hour 6 minutes and 32 seconds before the Sun.

The star α of TAURUS, Palilicium, Aldebaran, or the Bull's Eye, sets Heliacally after the Sun 1 hour 3 minutes 20 seconds.

The Goddess PALES was the star Capella, α of the constellation AURIGA or the Charioteer; the constellation itself was PALES, the God of Shepherds, carrying the goat and her kids in his arms. The Goat with her Kids, the Ram, and the Bull, form a kind of astronomical farming stock. It has before been suggested, that the constellation of the Charioteer might be Janus, the Opener and the Closer of gates and doors. Pales was the God of the Pale, the Inclosure or Farm Yard. In mythology, one constellation serves for various personages, yet traces of their connexion are often discernible in their several

names. Palus is also the Latin for a Stock or Pale, the same as the Phallus of the Greeks; and the name of PALES may thus have had that relation to the Latin word PALUMBES, a Woodpigeon or Stock-Dove, which the name PELOPS had to the Greek word PELEIA, a Dove. The true epocha for the original worship of Janus as the leading God of the year, and of Pales as the supreme Deity of Husbandry, was when the Aphelion of the earth coincided with the Vernal Equinox, 3336 years before the Roman Era. For five hundred years before, and for five hundred years after the Epocha of the coincidence of the Aphelion point with that of the Vernal Equinox, the Sun was always in conjunction with some one portion or other of the constellation AURIGA, at the time of the Spring Equinox. It was then that the Bull, being the first or leading constellation of the Ecliptic, might be truly said, according to the well known lines of Virgil, to open the year by his golden horns, which are tipped by the stars β and ζ of Taurus. Ovid connects Pales with Auriga, or the Charioteer, when he says that the ceremonies of the Palilian Festival had a reference to the catastrophe of Phaethon; and Virgil joins Pales with Pelops in the Exordium of the Third Georgiac. With regard to the foundation of Rome, the Twelve Vultures seen by Romulus may refer to the Twelve Months of the entire year, reckoning from the Spring, over which Pales presided, the Palatine Hill being named after that Deity; the Six Vultures seen by Remus, the less fortunate competitor, may refer to the Six Winter Months of the year, which began when the Sun had the same longitude, and, therefore, might be said to be in conjunction with the Constellations of the Birds, the Eagle, the Vulture bearing the Lyre, and the Swan, from which the Aventine Hill had its appellation. The Capitoline Hill was in like manner called after the Kalpe, the Scull or Urn of Aquarius, the Caput Tholi or Dome of the Tholus or Sphere; and the Quirinal, or Horse Hill, after the constellation Pegasus. At the Epocha of the Foundation of Rome, which agrees nearly with the Era of the Olympiads, and of Nabonassar, when there appears to have been a general rectification of the Asiatic and European Calendars, the Sun entered the constellation of the Bull about eleven days after the Spring Equinox, and was in conjunction with the Star Aldebaran, or Palilicium, about twenty days further on. At the time when Ovid lived, the Palilian Festival, the Natal-Day, or the Day of the Foundation of Rome, was marked by the Heliac Setting of the star α of Taurus, Aldebaran, or the Bull's Eye, called in Latin Palilicium, or the Palilian Star, and by the Heliac Rising of the star Capella, situated in the Western Shoulder, and of the star β , situated in the Eastern Shoulder of Auriga or PALES. In the Roman Catholic Calendar the Feast of St. Falus, the friend of St. Aventine, falls on the 17th May; at the time of Ovid the Longitude of the Sun on the 17th May was $51^{\circ} 51' 18''$, and the Longitude of the star γ , the most westerly star of the constellation Auriga, that is of Pales, was $51^{\circ} 47' 4''$; the Sun therefore came into conjunction with the constellation Pales or Palus on the day assigned to the Festival of St. Falus or St. Fales. In German, Greek, and Latin, the letters F and P are convertible.

IX. KAL. MAY.—April 23.

The VINALIAN Feasts of Jupiter and Venus.

The star ϵ of VIRGO, Vindemiator, or the Vintage Star, sets 20 minutes 9 seconds before sun-rise.

VII. KAL. MAY.—April 25.

The star ζ in the Tail of the Ram sets 29 minutes 12 seconds after the Sun.

The star α of the Scorpion, ANTARES or the Scorpion's Heart, rises achronically 1 hour 8 minutes 47 seconds after sun-set. The star Sirius, or the Dog Star, sets 1 hour 33 minutes 16 seconds, and the star Procyon, or the Lesser Dog Star, sets 3 hours 44 minutes 1 second after the Sun. The day appointed by the Roman Ritual for the Sacrifice of the Dog, as described by Ovid, corresponded

with the Festival of the Killing of the Dog, held in the month of Xanthos by the Macedonians. The Latin word *Ruber* (ruddy) denoted the same colour as the Greek word *Xanthos*. The sacrifice was made to the Ruddy God, the God of Fire, or the Sun. Both the Festivals indicated the commencement of the Dog-Days, which began originally at the Heliac setting and ended at the Heliac rising of the Greater and the Lesser Dog-Stars; although the coincidence ceased through the subsequent changes in the celestial phenomena. Ovid, in coming to Rome from Nomentum, would have to wind his way, on the outside of the old rampart of Servius Tullius, in a South-Westerly direction, down the valley between the Pincian and the Quirinal Hills; and, as his house was situated below the Capitol, he would have to pass through the *Porta Catularia* or Dog-Gate, near to which Gate the sacrifice of a Red Dog was annually made. This Gate is supposed to have stood where the Palazzo Colonna now stands, and was the most Northerly of the two Gates that gave an entrance into the Old City through the pass, three hundred yards wide, which lay between the Northern extremity of the Capitoline Hill and the South-Western acclivity of the Quirinal Hill. In front of this Gate, on the North side of the Flaminian way, the modern Corso, stood the Grove of Rubigo, the Deity of Red-Rust.

IV. KAL. MAY.—April 28.

The FLORAL FESTIVAL begins, and lasts six days.

The Sun is in conjunction with the Seven Stars, or the Pleiads, of which the star *MAIA* is one.

II. KAL. or the PRIDIE of the KALENDS of MAY.—April 30.

Sacrifices to *VESTA PALATINA*.

The star *Capella* rises at 3H 19M 26s of the morning, 1 hour 50 minutes 41 seconds before sun-rise.

A. V. C. DCCLXVI.—A. D. XIII.

KALENDS of MAY.—May 1.

The Sun at noon is distant from the bright star of the Pleiads, *Halcyone*, $5^{\circ} 46' 50''$, from β of *Taurus* $19^{\circ} 2' 50''$, and from ζ of *Taurus* $20^{\circ} 42' 25''$.

In conclusion; the following remarks on the Poetic Risings and Settings of the Stars, made by Kepler, in the Third Book of his *Astronomy*, may with advantage be quoted:—

“The Grecian Nations, and the Romans in imitation of them, anciently made use of a Year compounded of the Lunar and Solar years; whence it came to pass, that they were sometimes in advance and sometimes in arrear of the Sun. After a while, it was found that the Seasons of the year did not return according to the erroneous Calendar, but with the Sun and the Solstices; and on this account, some of their Old Men, through the necessity before stated, and some through their attainments in science, proposed the Risings and Settings of the Stars as a substitute for the Calendar, in order that their rural, domestic and military labours might each be performed in their proper time. Because, although copies of the Calendar could not then be had in plenty, as in the present day, and if they had been published, could not have been understood by the farming people, who were both ignorant of letters, and lived at a distance in the country, yet the Risings and Settings of the Stars could be observed even by the illiterate. Some, in fine, sought to ornament their compositions; as the Poets, who, indulging in a luxuriance of flowery language, described the Seasons by their circumstances, in the same way as they were accustomed to describe, and, as it were, to paint other things. *For no circumstances can be more beautiful than the many various Risings and Settings of so many Stars.*”

EXPLANATION

OF

TITIAN'S PICTURE OF BACCHUS AND ARIADNE,

PLACED IN THE NATIONAL GALLERY, AND TO WHICH REFERENCE IS MADE
IN THE NOTE ON MARCH 8TH, PAGE 207.

The story of BACCHUS and ARIADNE is recognized as a mythological commemoration of the annual conjunction of the Sun with the constellation VIRGO, and, in connexion with her, with the constellations LIBRA and the Northern Crown. The same view of the adventure would make Theseus, with the Line given to him by Ariadne, represent the constellation Ophiuchus, or Serpentarius, holding in his hands the Serpent, the natural emblem of a flexible line. The name ARIADNE, in Greek *αρι αδην*, signifies very or pre-eminently happy, or agreeable, being derivable from the Saxon *ÆR*, before or very, and *EAD* or *ÆD*, happy or rich, answering to the Sanscrit *SHRI*, rich, agreeable, or happy, an appellation of the Goddess *LAKSHMI*, the Goddess of riches. From this appellation, *SHRI*, *CERES*, the Latin name for the same Goddess, is derived. In the Roman Catholic Calendars, the Festival of St. Perpetua and St. Felicita (Perpetual Felicity) is fixed for March 7, the day preceding that fixed by Ovid for the achronic rising of the Northern Crown, or the Crown of ARIADNE, the Beatiſied, the Blessed, or the pre-eminently Happy.

The Sun, then, who in his annual course always approaches the constellation VIRGO behind her back, and, as it were, unperceived, is the BACCHUS of Titian and VIRGO is the ARIADNE, the two most important figures in the picture; but what is to be made of the others? The subsidiary figures are,—first, a dog; next, a child, or dwarf, with short deformed legs, and a very arch look, dragging the head of some wild animal by a string; before the child, on the ground, lies a cup; following the child, and attending the car of Bacchus, is a young female figure, with a most pleasing, animated expression of joy, playing on cymbals; close to her, and jostling up to her, is the gigantic figure of a Faun, having a large serpent twined round his body and arms. In the hinder group is seen a Nymph twirling a tamborine; and not far from her a Satyr brandishes the hind leg of a stag with the foot attached, holding it by the shank. There is an interlude of coquetry going on between the Tamborine Nymph and the Satyr, who brandishes the leg of the Stag; the lady is dancing off with all the vivacity of a flirt, and casts a glance of sprightly merriment that might allure one less disposed to follow than the Satyr, who so evidently admires her: his countenance has a most ludicrous cast of sly rustic courtship; in one hand he holds a long staff or Thyrsus, and with the other he displays to the Nymph the solid comforts of the haunch of venison. Far off, on the left, a ship appears in the distance; also, a Man on horseback, and the figure of the God Pan; and on the right, a man crouching under the weight of a large burthen: Silenus is likewise seen riding on his ass; and beyond him appear faintly the heads of two young men, one of them blowing a lituus, or hunting horn. The whole of this design seems to be the representation of that part of the heavens in which the Sun has his station, or rather had his station in remote times, during the latter end of summer and the beginning of autumn. Bacchus is the Sun; Ariadne and the cup are unquestionably the Constellations of Virgo and her Cup; the dwarf is the boy Korax, who was transformed into the Constellation of the Crow or Raven; the string which he holds is the tail of the Hydra,

which reaches from the Crow to the Constellation of the Wolf, the head of the Wolf being that of the wild animal in the picture; *korax* is the Greek for a crow, and *korasion* signifies a child or dwarf. The boy Korax was appointed by the Sun to watch Coronis, his mistress, (that is, the Lady of the Crown;) the young girl is Coronis, and the Cymbals which she holds in her hands are the Scales of the Constellation of the Balance; the alternate raising and lowering of the Cymbals, and their vibratory motion, being in imitation of the movement of a pair of scales. In the primitive Spheres, as seen in the oldest Zodiacs of Egypt and Hindostan, the Constellation of the Balance is represented by a female holding a pair of scales; and the Constellation of the Northern Crown was said to belong to Libera, the Goddess of the Constellation Libra, or the Balance. In the later periods of Greece, the female figure was omitted, and the Scales only preserved; but the memory of the Goddess was preserved in the names of Astrea or Themis, who presided over Justice, but who was said to have left the world. The two Constellations of Virgo and of Libera, or Libra, were sometimes designated in the fables as Vesta and Cybele, as Ceres and Proserpine, as Ariadne and Coronis, as Latona and Semele, as Ashtaroth and Asherah, and as Bubastis and Isis. The story varied as the occasion required. Coronis was said to be the mistress of the Sun, who set the boy Korax to watch her; the boy having informed, or having neglected to inform, (for there are two versions of the story,) of his mistress's infidelity with Ischys the giant, (Ischys signifies strength and violence,) was transformed into a Crow, and placed in the sky as a Constellation. This will account for the gigantic figure of the Faun, who represents the giant Ischys, but is, in reality, the Constellation Serpentarius, the Laocoon and the Esculapius of after times. Esculapius was said also to be the son of Coronis.

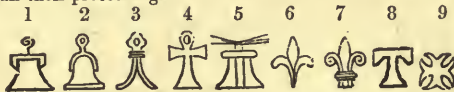
To proceed: here is Coronis, the rival of Ariadne, for Bacchus is said by Ovid to have brought back an Indian lady along with the rest of the baggage of his army, and perhaps her presence may account for the expression of scorn, and the gesture of contempt, visible in the face and attitude of Ariadne in Titian's picture. The tamborine held up in the air is in reference to the Northern Crown. There were four musical instruments considered by the ancient Orientals as sacred,—the triangle, the tamborine, or sacred drum, the cymbals, and the sistrum. There is no music in any one of the four; and their use can only be accounted for by their reference to the mystical Constellations of the Triangle, the Northern Crown, the Scales of the Balance, and the Sacred Riddle, or Southern Crown. An allusion to the circle of stars of the Northern Crown is still preserved in the bells of brass hung round the rim of the tamborine, the drum of Ashtaroth or Cybele, the great Goddess of the Orientals. The hind quarter of the stag, which is brandished by the Satyr, is the Constellation of the Great Bear, held apparently by Boötes, who with his pastoral staff is represented by the Satyr. In the planisphere of Dendera, the place of the Great Bear is occupied by the representation of the hind leg of a stag; and in the old Hindoo planispheres the Arctic region is denominated the Place of the Northern Foot; in the planisphere of Dendera, also, the figure of a deformed dwarf occupies the place of the Constellation of the Crow, and Boötes is represented by an animal half man, half beast. The ship in the distance is the Constellation Argo; the Horseman is the Constellation of the Centaur; Pan represents Auriga, or the Charioteer, of which the chief star is Capella or the She-Goat; and the man sinking under the large burthen is the Constellation of Hercules on his Knees, the original of the fabulous Atlas, and of Sisyphus. Silenus, with his ass, represents the nebula in the Constellation of Cancer, called the Ass's Stall, in which the ass of Silenus, according to the fables, was placed. The heads of the young man who blows the hunting horn, and of his fellow, are those of Castor and Pollux, who constitute the Constellation Gemini, and preside over hunting and equestrian exercises. The dog is the Constellation of the Great Dog, of which Sirius is the chief star;

and the two panthers, drawing the car of Bacchus, stand for the Constellation of the Lion. At a certain period, when the Solstitial Colure passed through the star ALKES, α of the Constellation of the Cup, which was also the period when the Greek mythology probably had its formation, the above-named Constellations occupied the upper hemisphere, to the view of the inhabitants of Greece and of Asia Minor, just before sun-rise, on the morning of the Autumnal Equinox ; and from this astronomical fact, the mythological ceremonies of the festivals of Bacchus were derived, the assemblage in Titian's picture forming one of the groups in the processions made at those festivals. The configuration of the heavens answering to the picture, will be shown by making vertical the star δ which is in the back of the Constellation of the Lion. In an engraving in one of the publications of the Benedictines of St. Maur, explanatory of a Bacchanalian Bass Relief in the Farnesian Palace at Rome, the Cup, the Cymbal Player, the Dog, and the Dwarf appear, the figure of the Dwarf resembling that given by Titian in his painting, of which this very Bass Relief might have afforded to him the original design, for the Farnesian Family were amongst the patrons of Titian.

The primitive contrivance of these fables is of so distant a date, and the imaginations of the heathen mythologists in each successive age were of such a restless nature, that inextricable confusion arose in process of time ; nor can more now be done, in many instances, than to trace a vague resemblance between the facts of astronomy and the fictions of their religion.

THE LEWIS.

The oldest delineation of this instrument is to be found in the antique sculptures of Egypt, of which a sketch is annexed from the drawings given by Denon and Belzoni. It seems to have been of such note amongst the Egyptians, that they adopted the form of it in the shape given by them, in the later periods of the existence of their religion, to the Sacred Tau or key which their Gods held in their hands. There is no notice of mortice holes, necessary for the application of the Lewis, being found in the stones of the pyramids or temples of Egypt ; but this may arise from the oversight of our modern travellers, or from the care used in concealment by the Egyptian masons, *full of mystery in all their proceedings.*



The figures 1 and 2 are taken from Denon, and are marked by him as found in the hieroglyphic inscriptions at Edfou.

Nos. 3, 4 and 5 are from Belzoni. Nos. 3 and 4 occur frequently in conjunction, in the paintings of the Royal Tombs at Thebes ; the figure No. 5 appears there also, hanging as an ornament to the front of the belt of the God Thot or Hermes, who is presenting a deceased King to Osiris and Isis for final judgment. The figure of No. 5 is exactly that of the Lewis used by our masons for heavy stones, as No. 3 is of that used for lighter weights. The Lewis is, in fact, a pair of pincers or tongs reversed, that is, acting outwards instead of inwards. The German name for the Lewis is *Stein-Zang*, that is, stone fangs, or teeth, *Zahn* signifying a tooth or fang. From the same idea the Greek and Latin words, *Lucos* and *Lupus*, signifying a wolf, also signified hooks used to raise heavy weights, the strength of the wolf's fangs being notorious ; in English we call that part of an anchor which catches the ground the *fluke*, and

la Louve (she-wolf) is the French name for the Lewis. That the Romans used the Lewis in building, is known from the inspection of the stones of several of their public buildings still remaining, and although Vitruvius mentions only the instruments used for raising the worked stones under the general name of *Forcipes*, yet the phrase, "*quorum dentes in saxa forata accommodantur*," (*teeth fitted into bored stones*;) seems to suit better with the Lewis than with hooks and slings. The Greek word (Λυκος) *Lucos* signified also the water-lily, iris, corn-flag, or fleur de lys, called by us the flower de luce, the three leaves of that flower being thought to resemble a wolf's lips and tooth. The same flower was also called *Elpis*, that is, *Hope*, by the Greeks, and the figure of it was used by the Romans in their coins as the emblem of *Hope*; these terms may have been used in metaphorical language, from the power of hope to raise the human mind when sunk in sorrow; the Greek word *Elpis* being derived from *Elkein*, to draw, or rather from the German word *help*, assistance, and the Latin word *SPES* from the Greek *σπαιειν*, to draw or pull up. No. 4 of the sketch is held in the right hand of many of the figures sculptured on the Egyptian Sarcophagi, as an emblem of faith and trust in the doctrine of resurrection to another life in the fulness of time, the Lewis being the instrument of lifting or raising up. From the most remote periods the *Lucos*, or water-lily, was held by the Greeks (in the same way as the *Lotus*, their water-lily, was by the Egyptians,) as a mysterious and sacred flower; its Greek synonym, *IRIS*, is a contraction of *IERIS*, the Holy; and we know that the celestial *IRIS*, or rainbow, to which the Flower de Luce is supposed to have reference, was received of old as the emblem of hope and confidence in the protecting care of providence. The Greek words *Lucos* and *Luce* signified a wolf, a lily, and light, and the Celtic words *Lus* and *Lews* signified in like manner a flower and light: it was from these coincidences, probably, that the *Fleurs de Lys* or *Lucoi*, that is, the Wolf Flowers or Flowers of Light, (the *Iris* or *Rainbow* being itself the product of the Sun,) were chosen by *Clovis* or *Louis* for the insignia of his banner, the oriflamb, and of the shield of arms of France; the name of the King himself bearing allusion to the Sacred Flower, and to its mystical meaning. The Lily of Hope in the Roman coins, (No. 6 of the sketch,) and the heraldic *Fleur de Lys*, (No. 7 of the sketch,) are in effect the *Lewis* placed upright. That the Roman emblem of Hope was the water-lily, and not the narcissus, nor the garden-lily, is proved by the words of *Virgil*, when speaking of the death of *Marcellus*, *Spes altera Romæ*; for it is the flowers of the purple lily which *Anchises* would scatter in token of the blighted hopes of the Roman people:—

—Manibus date lilia plenis;
Purpureos spargam flores, animamque nepotis
His saltem accumulem donis, et fungar inani
Munere.

Your lilies bring, with flowers of purple bloom;
I'll strew them lavish on my favourite's tomb;
Moistened with dew, their leaves soft tears shall shed,
And in sad symbol mourn *Marcellus* dead.

The Cross of *St. Anthony* (No. 8 of the sketch) also has reference to this mysterious instrument and flower; *St. Anthony* is said to have been born in Egypt, and his name is derived from *Anthos*, Greek for a flower; and the *Knights Templars*, in the choice of their form of the cross, (No. 9 of the sketch,) did not lose sight of the same mystery, their patron, *St. John*, being also the patron saint of the *Freemasons*.

The full investigation of these subjects would lead into a very extensive field of inquiry, too extensive to be hastily entered on. Sufficient may have been said on the present occasion to establish the antiquity of the *Lewis*, as a mechanical contrivance, and to show the true etymology of its name, in reference to the tenacity of its bite or hold, and to the similarity of its shape to that of the lily flower.

Correction of Error in page 26, line 11.

For "Pansanias," read Pausanias.

Correction of Errors in the Translation of the Fasti.

Book 3, line 770—read "her face."

Book 4, line 269—read "Celené and mild Halcyoné."

Correction of Errors in page 181.

In line 15, for "Dec. 24, A. D. XIII," read Dec. 24, A. D. XII.

In line 16, for "A.V.C. DCCLXVI," read A.V.C. DCCLXV.

Correction of Errors in Solar Tables, page 185.

		H.	M.	S.
March 30,—Sun's Distance from Vernal Equinox		23	39	7
Sun's Right Ascension in Time		0	20	53
March 31,—Sun's Distance from Vernal Equinox		23	35	33
Sun's Right Ascension in Time		0	24	27

Correction and Additions to the Catalogue of the Stars, pages 189 to 193.

Names.	Magnitude.	Longitude.	Latitude.	Right Ascension.	Declination.	Meridian Altitude.	Azimuth.	Semi-Diurnal Arc.	Right Ascension in Time.
ANDROMEDA ... γ	2	16 34 19	NORTH.	3 0 34	NORTH.	SOUTH.	135 2 30	H. M. S.	H. M. S.
ζ	4	352 56 3	17 40 0	346 22 5	13 20 29	61 26 35	108 3 22	6 49 8	23 5 28
AQUARIUS γ	3.4	309 2 56	8 19 0	309 17 39	10 9 55	37 56 11	76 17 2	5 22 58	20 37 10
ARA θ	5	243 28 9	26 23 0	234 13 12	46 48 40	1 17 26	11 36 37	1 8 24	15 36 53
ARGO γ	2	119 45 18	64 33 57	106 50 8	42 36 42	5 29 24	24 33 11	2 17 30	7 7 21
ζ	3	110 55 38	58 28 20	103 18 12	35 44 27	12 21 39	38 18 6	3 19 8	6 53 13
BOÖTES β	3.4	176 33 21	NORTH.	206 45 30	NORTH.	SOUTH.	180 0 0	12 0 0	13 47 3
CENTAURUS θ	2	194 40 14	21 52 10	184 10 52	25 49 14	22 16 52	54 11 8	4 17 5	12 16 43
HERCULES π	3.4	224 53 52	NORTH.	241 46 11	NORTH.	SOUTH.	6 150 47 18	9 20 15	16 7 5
TAURUS ζ	3.4	57 7 21	SOUTH.	59 47 0	40 31	088 37	8 113 37 8	7 7 52	3 42 0
VIRGO γ	4.5	146 29 41	NORTH.	2 26 52	17 21	265 27	8 113 12 13	7 3 54	10 1 39

The Semi-Diurnal Arc of the star β of Perseus is 8h 14m 19s.

Correction of Errors in pages 194 and 197.

	H. M. S.		H. M. S.
Right Ascension of α of Cancer.....	7 6 47	Right Ascension of α of Cancer	7 6 47
☉ Distance from γ , January 2, at Noon	5 19 58	☉ Distance from γ , January 2, at Noon	5 19 58
	12 26 45		12 26 45
Deduct Star's Semi-diurnal Arc ...	7 5 29	Add Star's Semi-diurnal Arc	7 5 29
	5 21 16		19 32 14
Deduct ☉ Motion	0 0 58	Deduct ☉ Motion	0 3 37
Star rose January 2, Evening.....	5 20 18		19 28 37
			12 0 0
Sun rose January 3.....	7 30 57	Star set January 3, Morning	7 28 37

N.B.—In calculating the time of a star's passing the Meridian, or of its rising or setting, when the result exceeds 24 hours, the excess must be taken for the farther calculation, and the allowance for the Sun's movement must be made on that excess, and not on the whole sum. Thus, in calculating the time of the star δ of the constellation Pisces, setting on the 3rd March: to the distance of ☉ from γ at Noon 1h 16m 25s, add the RA of the star 23h 7m 40s, and also its Semi-Diurnal Arc 6h 12m 16s; the sum of these will be 30h 36m 21s, from which deducting 24 hours, the remainder will then be 6h 36m 21s; and if the Sun's Movement in that time be deducted, say 1m 6s, the true time of the star's setting will be 6h 35m 15s after the Noon of March 3rd.—In the calculations the effect of refraction has been neglected.—At Rome, the Horizontal Refraction, taken at 32' 20" in Space, increases the Semi-Diurnal Arc of a star from 2m 54s to 44m 39s in Time, in proportion to its Declination; thereby accelerating the apparent rising, and retarding the apparent setting of each star. For a star on the Equator the increase in its Semi-Diurnal Arc is 2m 54s; for 5° North Declination it is 2m 55s; for 10° ND, 2m 59s; for 20° ND, 3m 16s; 25° ND, 3m 40s; 30° ND, 4m 4s; 40° ND, 5m 50s; 45° ND, 9m 42s; 46° ND, 12m 5s; 47° ND, 18m 7s; 47° 30' ND, 31m 47s; 47° 33' 46" ND, 44m 25s. The increase in the Semi-Diurnal Arc for 5° South Declination is 2m 55s; 10° SD, 2m 59s; 20° SD, 3m 16s; 25° SD, 3m 30s; 30° SD, 3m 53s; 40° SD, 4m 49s; 45° SD, 7m 51s; 46° SD, 10m 31s; 47° SD, 14m 4s; 47° 30' SD, 17m 47s; 47° 33' 46" SD, 18m 30s; 48° SD, 29m 18s; and for 48° 6' 6" SD, 44m 39s, the refractive power of the Atmosphere giving that apparent increase to the Semi-Diurnal Arc of Stars, whose South Declination is equal to the Complement of the Latitude of Rome, and which would not otherwise be visible there. A star with a greater North Declination than 47° 33' 46" apparently never sets at Rome; and with a greater South Declination than 48° 38' 26" it never appears above the Horizon. In cases where extreme accuracy is required, these corrections may be applied.

Correction of Error page 198.

January 11,—The star γ of the Ship Argo rises ESE at 9h 28m 42s P.M.

FINIS.

LIVERPOOL:

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The following Corrections are required in addition to those before given.

Page 190, last line, for $108^{\circ} 42' 49''$, read $125^{\circ} 23' 14''$.

Page 197, line 38, for ENE, read WNW.

Page 199, line 29, for NE by E, read NW by W.

Page 206, the third paragraph ought to have been as follows:—

If reference be made to the Epocha of the Foundation of Rome, 753 years before the Christian Era, it will be found that twenty-two days prior to the Vernal Equinox, the star ALGOL rose at 5H 58M 34s of the morning. At that epocha the Obliquity of the Ecliptic was $23^{\circ} 48' 8''$; the Longitude of ALGOL was $17^{\circ} 51' 6''$; its North Latitude $22^{\circ} 16' 0''$; Right Ascension $6^{\circ} 54' 10''$, or 0 hours 27 minutes 37 seconds in time; North Declination $27^{\circ} 27' 48''$; Azimuth $128^{\circ} 17' 11''$; Semi-Diurnal Arc $117^{\circ} 47' 45''$, or 7 hours 51 minutes 11 seconds in time; South Meridian Altitude $75^{\circ} 33' 54''$. On the Noon of the twenty-third day before the Vernal Equinox, the Sun's Longitude was $337^{\circ} 0' 0''$; Angular Distance from the Equinoctial Point $21^{\circ} 13' 29''$, or 1 hour 24 minutes 54 seconds in time; Semi-Diurnal Arc 5 hours 27 minutes 3 seconds; Daily Movement in Right Ascension 3 minutes 40 seconds in time; South Declination $9^{\circ} 4' 23''$; and its South Meridian Altitude $39^{\circ} 1' 43''$. The Sun rose on the following day at 6H 32M 57s of the morning, the star ALGOL having risen 34 minutes 23 seconds before.

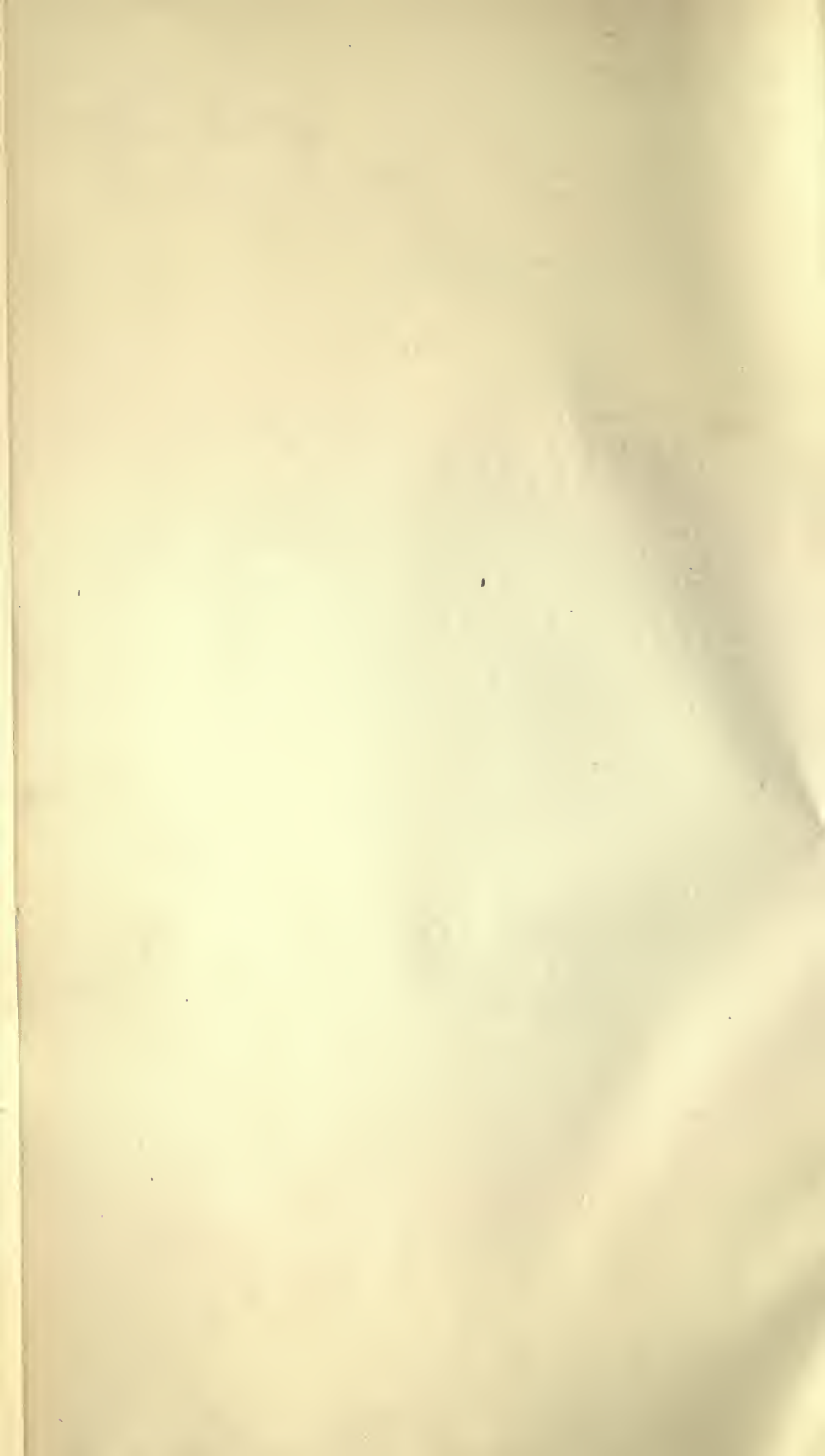
Page 208, line 13, for foot, read feet.

line 38, for $17^{\circ} 11' 18''$, read $35^{\circ} 14' 1''$.

line 39, for $1^{\circ} 10' 14''$, read $7^{\circ} 50' 51''$.

Page 217, line 17, for Georgiac read Georgic.

N.B. The problems of the rising and setting of the Sun and of the Stars may be solved on a celestial globe, by setting the Pole to the Latitude of Rome, $41^{\circ} 53' 54''$; and by placing bits of paper on the points of intersection of the Meridians of Right Ascension and of the Parallels of Declination, given in the Tables for the Stars and for the Sun; the Noon division of the Hour Circle being also made to coincide with the Meridian line of the Right Ascension of the Sun for the given day.







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